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QUALIFICATIONS OF A CHRISTIAN MINISTER AND TEACHER
AND TEACHING PROCEDURES AS EXEMPLIFIED
IN THE LIFE AND TEACHING
OF JESUS

A thesis
presented to the faculty of
Concordia Seminary
St. Louis, Mo.
by

Leonard C. Thaemert

in partial fulfilment of the
requirements for the degree
of

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Approved by

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The greatest teacher mankind has ever known, and ever will know, was Jesus during His ministry on earth. "The history of the life and death, the motives and methods of the world's Supreme Educator, and the precepts, commands and definite instruction that constitute His teaching, are the principles that lie at the very heart and soul of all productive religious education. This is true in our day as it has been throughout the whole course of Christian history. It is the imperishable work of Jesus as a teacher and educator, and the deathless principles of inimitable humanness and atoning love that are inseparably connected with His teaching, which should permeate and interpenetrate the methods and motives of every man or woman who is seeking to guide persons in the way of Christian truth."¹

What were the qualifications of Jesus for this important work? We have only a few glances into His rich but brief life here on earth; but all of these are significant, and indicate that He was steadily pursuing a definite purpose and fitting Himself for a specific service. If we consider what He did after the age of thirty, we are led to the conclusion that all His earlier years were spent in study, in meditation in prayer, in direct communion with the Father as preparatory for His three years of service. How significant this is to see in Him the relative importance of preparation and performance of life service! Most of us undoubtedly would reverse the order, and undertake after three years of preparation to render thirty years of service to mankind, and even then perhaps demand a pension for the remainder of our days as additional compensation for our three years of preparation and our thirty years of service. How unlike Jesus this would be!

¹ Austen Kennedy De Blois and Donald R. Gorham, Christian Religious Education: Principles and Practice, p. 140.

He understood what all of us must come to understand more fully, that we must pay the price in effort and time if we are to reach the point where we, as God's servants, can render large and efficient service in His kingdom. As unusual as was His preparation, so unusual was also His teaching. He was never confused in a controversy. He never lacked for methods to meet the situations. He never failed to grasp the right conditions under which to teach. He taught with power because He was thoroughly prepared to teach.²

Usually, when we want to measure the power of qualifications of a teacher today, we ask ourselves, In what school was he trained? What courses did he study? In what field did he specialize? From what higher institutions of learning did he graduate? What positions did he hold in the field of education? and other similar questions. Jesus seemed to care little for these. "Note well the fact," says Brumbaugh, "that nobody has ever applied to Him the phrase - a great scholar. Knowledge was to Him a means, not an end. Scholarship, therefore, was not a final interest of His life. On the other hand, He is everywhere recognized as a great teacher, who used His scholarship not to make others learned, but to teach others how to live."³

Christ had the true qualities of a great teacher in God's kingdom. The foremost of these was His vast knowledge of and confidence in Scriptures. During the years prior to His ministry He evidently read and studied the Scriptures much, so that He would be thoroughly prepared for His work. Here we need only refer to the incident recorded in Luke 2, 42-52, when, for the first time, Jesus' parents took Him along to Jerusalem for the feast of the passover. His zeal for knowledge

²Martin G. Brumbaugh, The Making of a Teacher, p. 264.

³Ibid., pp. 264 f.

was so strong that it kept Him in Jerusalem even after the seven days of the feast were over. And when His parents asked why He had done that, He answered, "Did you not know that I must be in the things of my Father?" The meaning seems to be clear. The aim of all Jewish education and the purpose of their visits to the temple was to learn about God, His commands, and how to keep them. The boy of twelve, as often in His later public activity, answered a question by propounding another: Am I not doing that for which we made our pilgrimage to Jerusalem? The incident reveals the presence at this early age of those interests which in maturer years became the commanding motives in His life.⁴

Indeed, He must have spent long years of faithful study in the quiet and seclusion of His home at Nazareth to enable Him to be so thoroughly conversant with the Old Testament Scriptures, and to quote from these so freely at will. And the fact that He used the Scriptures so freely not only showed that He was thoroughly acquainted with it, but also that He considered it the divinely inspired Word of God, because it was His authority in His teaching. This we can understand more clearly by reviewing His ministry and noting how thoroughly He was prepared, and how freely He used Scriptures as the basis of His teaching and as a means of His defense.

Matth. 3, 13-17: When Christ entered His ministry He made the Scriptures His rule of faith and practice. "He went straightway to the Jordan, where John was baptizing, and presented Himself "to be baptized of him." And when John refused saying, "I have need to be baptized of thee, and comest thou to me?" He had immediate recourse to the Scriptures, replying, "Suffer it now; for thus it becometh us

⁴Charles Foster Kent, The Life and Teachings of Jesus, pp. 53 f.

to fulfill all righteousness." In the Law it was prescribed that Aaron and his sons should be inaugurated into the holy office of the priesthood by being "washed with water at the door of the Tabernacle of the congregation" (Ex. 29,⁴). It was incumbent on Jesus, as He entered upon the work of priestly sacrifice and intercession to comply with and complete that law. In this act Jesus struck the keynote of His entire ministry, which was in perfect accord with the Scriptures in every way. The divine approval of this act was signified at His baptism by the descent of the Spirit and the Voice from heaven, saying, "Thou art my beloved Son; in thee I am well pleased."

Matth. 4, 1-11: From the Jordan He was "led up of the Spirit into the wilderness to be tempted of the devil." In the continuous conflict of those forty days, thrice did Satan assault Him and thrice was he met and repelled with the Sword of the Spirit. To the first temptation which was addressed to the physical infirmity of Jesus He answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To the second, which was directed at His Messianic consciousness and fortified by a cleverly distorted reference to Scripture, He answered, "It is written, Thou shalt not make trial of the Lord thy God." To the third, which was a specious attempt to divert Him from His purpose of establishing the kingdom through His vicarious death, He answered, "Get thee hence, Satan: For it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." "It is written!" "It is written!" "It is written!" Where? In the Scriptures. Thus Jesus not only vindicated His own character as against all reproach of evil, but tested triumphantly the mettle of His weapon, "the sword of the Spirit, which is the Word of God" (Eph. 4, 17).

Christ's Judean Ministry

John 2, 13-22: Christ's first authoritative act of His ministry was at the Passover, when He purged the temple with a scourge of small cords. In answer to the religious leaders who indignantly asked, "What sign showest thou unto us, seeing that thou doest these things?" He said, "Destroy this temple, and in three days I will raise it up." That this was intended to be a reference to such prophecies as bore upon His resurrection is evident from what follows: "When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the Scripture and the word which Jesus had said."

John 3, 1-21: Christ's interview with Nicodemus also illustrates His method of teaching along Scriptural lines. The doctrine of regeneration, announced as a mystery, was followed by the practical and consequential doctrine of justification by faith, which He set forth in terms of kindergarten simplicity by an object lesson, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life." Thus His last appeal was to the Scriptures. In the practical application of truth, the great Preacher always brought His hearers back to the Word of God.

John 4, 1-42: In His interview with the woman of Samaria on His way to Galilee, Christ again shows His trust in the truth of Scriptures, because the references to the well which Jacob digged, to the mountain of worship, to the Judaic source of salvation and to the spiritual nature of the Deity are all biblical.

Matth. 4, 16-29: When Christ now returned to His native village, Nazareth, He went to the synagogue on the Sabbath "as His custom was."

The lesson from the prophets on this particular day was from the sixty-first chapter of Isaiah, and Jesus was invited to read and discourse upon it. After He had finished reading He began His discourse with the words: "This day is this Scripture fulfilled in your ears." Without any conditions or concessions, He takes for granted that the portion that He just read was a priori the true Word of God, even as He was the true Messiah who came to fulfil this prophecy.

Mark 1, 21.21: When He left Nazareth He went to Capernaum which was to be, thenceforth, the center of His work. "And straightway, on the Sabbath day, He entered into the synagogue and taught. And they were astonished at his teaching; for he taught them as having authority and not as the scribes." Christ could speak with such authority not only because of His singular oneness with the Father, but also because of His deep insight into the meaning of the divine Word and His absolute loyalty to it.

John 5, 36-47: The second Passover in the ministry of Jesus found Him back at Jerusalem (John 5,1). On His arrival He visited the porches of Bethesda, where He healed a paralytic on the Sabbath. The religious leaders at once accused Him of violating the Sabbath law; whereupon He preached the wonderful discourse recorded in the fifth chapter of John in which He showed His devotion to the Scriptures, even to their last jot and tittle, while overwhelming the scribes and Pharisees with the most scathing denunciations on account of the sacrilegious liberties which they had taken with them. In these discourses He not only vindicates His own authority by reason of His singular relation to the Father as His incarnate Word, but yokes with it inseparably the authority of the written Word. He tells them, "Think not that I will accuse you to the Father; there is one that accuseth you, even Moses, on whom ye have

set your hope. For if ye believed Moses, ye would believe me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

Matth. 12, 5-7: When the disciples were taken to task for going through the tilled fields on the Sabbath and rubbing the wheat in their hands in order to satisfy their hunger, He defended them by an appeal to Scriptures: "Have ye not read in the law, that on the Sabbath day the priests in the temple profane the Sabbath, and are guiltless?" Again He turned to Scriptures as His divine authority.

Matth. 5-7: After preaching in and about Capernaum for some time He probably preached the Sermon on the Mount. In the whole of this wonderful discourse He shows not only His perfect acquiescence in and devotion to the teachings of Holy Writ, but also His divine insight into its significance. This we see especially in His explanations of Old Testament passages, and in the words: "Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all things be accomplished."

Luke 5, 14: In His miracles of healing He consistently honored the Word; as when He said to the leper at Chorazi, "Go shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto thee."

Matth. 11, 4-15: When John the Baptist was imprisoned and sent his disciples to Jesus, He spoke to the people about John, and again showed that He took for granted the divine inspiration and truth of Scriptures. For He intimates that as sure as John existed, so sure was the prophecy concerning Him, "This is he of whom it is written ..."

Matth. 12, 38-42: Christ's credentials, as the divine Son, being called into question by the scribes and Pharisees, who clamored for a sign,

He answered them by falling back on a notable sign given in the Scriptures and put their unbelief to shame in this manner, "The queen of the south shall rise up in judgment with this generation, and shall condemn it ; for she came from the ends of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

Luke 11, 27-28: A woman who chanced to be among His hearers was so carried away with enthusiasm that she cried, "Blessed is the womb that bare thee, and the breasts which thou didst suck!" to which He answered, "Yea, rather, blessed are they that hear the word of God, and keep it." Was greater tribute than this ever paid to the word of God?

Matth. 13, 14-15: At this point Christ's teaching is largely in parables, and this method having been challenged He defended it by a reference to Scripture, showing that He was pursuing the divinely appointed path of instruction: "Unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear ..."

Matth. 9, 13: When the Pharisees brought an accusation against Jesus, that He was "the friend of sinners" and that He "ate and drank with sinners," He made His defense on Scriptural grounds; "Go and learn," He said, "What that meaneth, I will have mercy and not sacrifice" (Hos. 6,6).

John 6, 45: In His discourse at Capernaum, on the day following the miracle of the loaves, His assertion that He was himself the living bread of which if a man ate he should hunger no more, was openly resented by the Pharisees; to whom He replied, "It is written in the prophets, And they shall be all taught of God. Every man that hath heard and hath learned of the Father, cometh unto me!" (Micah 4,2).

John 6, 47-51: Here Christ makes no reference to an all-pervasive voice in nature, nor to the specific voice in nature, nor the specific word of any inspired writer, but rather to whole tenor of the Scriptures

as pointing to Himself. Then He goes on to explain by an allusion to the manna in the wilderness: "I am the bread of life ..." Thus, over and over again, He shows Himself not merely a preacher of the Word but a consistent and unwavering believer in it.

Matth. 15, 2-9: A complaint being made against the disciples for "transgressing the traditions of the elders" by eating without having previously washed their hands, He answered, "Why do ye also transgress the commandment of God by your tradition?" He thus tore up the very foundation of their reasoning by announcing that no ecclesiastical prescript or human requirement whatsoever is for a moment to be compared with the Scriptures in binding force. They go for naught when they are at variance with the divine law. And, having laid down this fact, as a general proposition, the Master went on to emphasize it: "For God said, Honor thy father and thy mother ... And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you saying, This people honoreth me with their lips; but their heart is far from me..." Could anything be stronger than this "God said - but ye say?" Is it not obvious that to the mind of Jesus the Word was ultimate and there was no going beyond or getting behind?

Christ's Perean Ministry

Mark 8, 31-38: As Jesus was now again on His way to Jerusalem to be present at the Feast of Tabernacles, we are told, "he began to teach his disciples that the Son of man must suffer many things and be rejected of the elders and chief priests and be killed and after three days, rise again." He undoubtedly did His teaching, as was His custom, "by opening unto them the Scriptures," by reminding them, not only of the many prophecies, but of the deep significance of all the sacrificial rites

and symbols of the Old Testament, and showing how they pointed to Him as the Lamb of God. And when Peter revolted at the thought of the Master's death, the Lord severely rebuked him for offering such a Satanic suggestion against the vicarious satisfaction. If this means anything, it indicates that Jesus, in foretelling His death, was following the red path of divine prophecy leading all through Scripture from the protevangel to the cross.

Matth. 17, 1-13: It was probably in the course of this journey that the transfiguration occurred. In this scene He is significantly presented in converse with Moses and Elijah, representatives of the law and the prophets. Thus the written and the incarnate Word stood face to face, so as to emphasize this fulfillment of the written Word in its living complement, a Voice from heaven was heard, saying, "This is my beloved Son, hear ye him!" As Christ and the three disciples now came down from the mountain, they asked Him, "Why say the scribes that Elijah must first come?" To this Christ answered, "Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they would, even as it is written."

John 7, 19-24: On reaching Jerusalem the Master went up to the temple and began to teach. So wonderful were His words that the "Jews marvelled, saying, How knoweth this man letters, having never learned?" Let it be remembered that the education of the Jews from childhood up was in the Bible and in such literature only as bore more or less directly upon it. So that when they spoke of Christ's acquaintance with "letters" they referred to His familiarity with Scriptures and their interpretation

The profound grasp of the Scriptures exhibited by a mere carpenter was amazing to them. His answer was, "My teaching is not mine but His that sent me." And that His reference was distinctly to the teaching of the Scriptures is clear from what follows: "Did not Moses give you the law; and yet none keepeth it..."

John 7, 37-38: On the last day of the feast, during the imposing ceremonies known as "the Effusion of Waters," Jesus stood and cried, "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." Here again we note the ever recurring, "It is written" which characterized the preaching and teaching of Christ. He did not take a text of Scripture as the headline of His discourse; but His discourse was shot through and through with the Word of God, for all that was necessary to make His teaching valid was proof from Scriptures.

John 8, 2-11: One morning, a little later, He went early into the Temple and taught the people who came thronging about Him. He was interrupted by a mob, led by scribes and Pharisees, who, dragging a woman taken in adultery threw her down on the street before Him, saying, "Moses in the law commanded that such should be stoned; but what sayest thou?" They intimated that He had been giving them a surfeit of Moses' law; let Him take His own medicine. There was no shrinking on His part. "He stooped and wrote upon the ground." Perhaps He merely read what He had written there, and then looking upon the woman's accusers said, "Let him that is without sin cast the first stone at her." Here was not a word, not a syllable, against the law, such as they had expected, but the broadest, deepest, truest interpretation of it.

John 8, 12-59: This incident led to a discourse on the relation of Jesus to the Father, and on the testimony of the Father to His sonship:

"It is written in your law that the testimony of two witnesses is true..." The reference here is to the Scriptures; it cannot be otherwise. And the whole discourse on this occasion is a far-reaching statement of the absolute accord of Jesus with the written Word, putting to confusion those who called themselves children of Abraham while refusing to obey Abraham's God and driving them to a very frenzy of hatred by His sublime peroration "Before Abraham was, I am!"

John 10, 34-36: At the Feast of Dedication as Jesus was teaching in Solomon's Porch the Jews renewed their attack on His Messianic credentials: "Tell us plainly," they said, "if thou be the Christ." He told them plainly; and they charged Him with blasphemy, "because thou, being a man, makest thyself God." He again defended Himself by falling back on the Scriptures, His authority, "It is written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the Scriptures cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

Luke 10, 23-24: Christ again being driven out of Jerusalem by the hatred of His enemies He went to Ephraim. As the time for the fourth Passover was drawing near He again started to the Holy City. In the mission of the seventy we are not specifically told that they were to preach. That they were to preach the written Word as setting forth the incarnate Word seems clear from the words of Jesus on their return, "Blessed are the eyes which see the things which ye see; for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not."

Luke 10, 25-28: It was somewhere on this journey that a certain lawyer, i.e., theologian, stood up and tested Him saying, "Master, what shall I do to inherit eternal life?" Now mark this answer, "What is written in the law? How readest thou?" A clearer picture of Christ's regard for Scripture could not be given.

Luke 11, 45-52: In His preaching at this time Christ was most unsparing in His denunciation of the scribes or "lawyers," because they over-emphasized the minor requirements of Scripture to the neglect of truth and righteousness; and added supererogatory precepts of their own. Wherefore the Lord said, "Woe unto you, lawyers, for ye have taken away the key of knowledge! Ye entered not in yourselves, and them that were entering in ye hindered." This again shows Christ's attitude toward the importance of Scripture, and to its proper study.

Luke 16, 15-17: The religious leaders, particularly the Pharisees, were infuriated by Jesus' teaching and so carried away with envy by reason of hold upon the people that they openly ridiculed Him. For this Christ rebuked them and said, "The law and the prophets were until John; from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall." Here again Christ shows His regard for the trustworthiness of Scriptures.

Luke 16, 19-31: Then followed the parable of Dives and Lazarus, in which the Master gave this as the answer to Dives' request, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Christ here shows that He considered Scriptures a sufficient and trustworthy guide to salvation, and that God, in giving Scriptures, had done the utmost possible to lead men to eternal life.

Matth. 19, 4-6: The attempt of the Pharisees to entangle Him in the question of divorce led to a further statement of His unswerving loyalty to the Written Word. "Is it lawful," they asked, "for a man to put away his wife for every cause?" To which He replied, "What did Moses command you?" And when they tried to evade this by resorting to the temporary provision made for Israel "because of the hardness of their hearts," He drove them relentlessly back to the sanctity of the marriage law with Scripture as the authority, "Have ye not read, that he who made them from the beginning made them male and female...." In this, as in all His other teaching, He showed His faith in Scripture as the infallible rule of faith and practice for all people under all circumstances and in every age.

Matth. 19, 16-30: As He journeyed among the villages a certain ruler came running and prostrated himself before Him, asking, "Good Master, what shall I do that I may inherit eternal life?" His answer, "Keep the commandments," shows again His constant and consistent advocacy of the Scriptures. In His further counsel He brings out that a man who rejects the authority of the law as contained in the Old Testament is not likely to be greatly helped by the gospel in His search for eternal life.

Christ's Passion Week

Matth. 21, 16: When Christ presented Himself in the Temple on Palm Sunday, where the lingering echoes of the popular adulations followed Him, He was rebuked by the high priests and scribes for permitting the Hosannas of the children. Again He referred them to the Scriptures, saying, "Yea, did ye never read, Out of the mouth of babes and sucklings thou has perfected praise?"

John 12, 35-36: When Christ spoke of His vicarious death, He brought out that all this was taught in the Old Testament.

Matth. 12, 13: In the second cleansing of the temple, which occurred at this time, our Lord justified His apparently high-handed procedure by saying, "It is written, My house shall be called a house of prayer; but ye make it a den of robbers." Christ always considered Scriptures as the authority in His life, and He always defended His actions by it.

Matth. 21, 42: In further defense of His Messianic authority He uttered the parable of the Wicked Husbandmen who rejected the messengers sent them by the owner of the vineyard, and finally, slew his beloved son. The application was perfectly clear; and it was clinched with the words, "Did ye never read in the Scriptures..."

Mark 12, 19-27: The religious leaders, infuriated by this sort of teaching, and all the more because it was impregably fortified by their own Scriptures, endeavored to ensnare Him in His words. One of the Sadducees propounded the thumb-worn question of the sevenfold widow. The answer of Jesus was a distinct challenge of their method of expounding the Word, which must have been doubly galling to those whose profession was that of Biblical experts, "Is it not for this cause that ye err, that ye know not the Scriptures?..." And again He says, "Have ye not read in the book of Moses?"

Matth. 22, 37-40: The Pharisees now evidently put forth their best man to measure swords with Jesus in expounding the Law. "What is the first commandment of all?" he asked. Jesus, in His answer, gave that wonderful summary: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments the whole law

hangeth, and the prophets."

Matth. 22, 42-46: Christ now asks the Pharisees a question on the basis of His knowledge, and of His trust in the validity of the Old Testament, "What think ye of Christ? whose son is he? They say unto him, the Son of David, He saith unto them, How then doth David in Spirit call him Lord?..."

Luke 21, 22: On Tuesday of Passion Week our Lord delivered His last public discourses. They were largely prophetic, relation to the overthrow of Jerusalem, the end of the world, the second advent and the judgment. In predicting these things He declares that He is re-affirming the prophecies of Holy Writ; "that all things which are written may be fulfilled."

Luke 21, 24: Christ speaks of "until the times of the Gentiles be fulfilled.

Matth. 24, 15: Here Christ speaks of the abomination of desolation which was spoken of through Daniel the prophet, standing in the holy place," and of Noah, "For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark..."(Matth. 24, 38. 39). Christ takes for granted the truth of the historical events recorded in the Old Testament, so much so, that He rests the truth of His prophecies on the truth of the Old Testament record.

John 13, 18: As Jesus sat at the Pascal supper with His disciples in the upper room, He spoke of the approaching betrayal as a fulfillment of the Scriptures, "He that eateth my bread lifted up his heel against me." (Ps. 41, 9.)

Matth. 26, 31: He speaks of His abandonment by the disciples in like manner, "All ye shall be offended in me this night; for it is

written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad" (Zech. 13, 7.).

John 15, 25: He speaks of the persecution of His enemies, "that the word may be fulfilled that is written in their law, They hated me without a cause" (Ps. 35, 19).

Matth. 26, 24: Here He speaks of Himself as going "even as it is written," and still more explicitly, "This which is written must be fulfilled in me, And he was reckoned with transgressors; for that which concerneth me hath fulfillment" (Luke 22, 37). What a thorough knowledge of Scriptures He had, and how faithfully He adhered to it!

John 17: In His sacerdotal prayer on the same occasion, He associates Himself with the written Word. And again He says, "I have given them thy Word" (v. 14), and again, as if to leave no doubt as to His meaning, "Sanctify them in the truth, thy Word is truth" (v. 17).

Matth. 26, 52-54: When the band of soldiers approached to seize Him and Peter drew his sword to defend Him, Christ admonished him and said, "How then should the Scriptures be fulfilled, that thus it must be?"

Mark 14, 48-49: And to the soldiers He said, "Are ye come out as soldiers against a robber with swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but this is done that the Scriptures might be fulfilled." Fulfilled! Fulfilled! How constantly He recurs to this fulfillment of the Word!

John 18, 37: When Christ was hailed before Pilate, He testified that He was the Messiah, the "King of the Jews." He said, "To this end was I born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." In all these affirmations, Jesus represents Himself as a witness bearing

testimony to the truth and to the truth as contained in the law and the prophets, that is, in the Word of God.

Matth. 27, 46: On the cross, where every incident was linked with prophecy, having reached the fearful climax of His anguish, He found utterance in the words of Messianic import, "My God, My God, why hast thou forsaken me!" (Ps. 22, 1); and when the last moment was reached, He uttered a single word, one word in which all prophecy is gathered into glorious fulfillment, , "It is finished!"

Luke 24, 25-26: Is it possible for anyone to pursue the foregoing record and not perceive that Jesus, by word and example, was committed to the truth of the Scripture? He lived in it, stood for it, died in vindication of it. If, however, there should be any lingering shadow of doubt concerning His attitude and His knowledge, it must surely vanish when we hear Him on the way to Emmaus, as He finds Cleopas and a comrade who are lost in melancholy on account of His death. He hears their sorrowful tale and then says, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory?" And then "beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning himself." What a wonderful teacher! What a mastery of the Scriptures was His! ⁵

In summary we may note from Christ's various ways of using Scripture how thoroughly He was prepared for His work in this respect. He quoted the Old Testament directly:

1. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matth. 4, 4; Deut. 8, 3).
2. "Thou shalt not tempt the Lord thy God" (Matth. 4, 7; Deut. 6, 16).
3. "Thou shalt worship the Lord thy God and him only shalt thou serve" (Matth. 4, 10, Deut. 6, 13).
4. "Thou shalt not kill" (Matth. 5, 21; Exodus 20, 13).

⁵This selection was made with the aid of David James Burrell, The Teaching of Jesus, pp. 28-86.

5. "Thou shalt not commit adultery" (Matth. 5, 27; Exodus 20, 14; Deut. 5, 17).
6. Whosoever shall put away his wife, let him give her a writing of divorcement" (Matth. 5, 31; Deut. 24, 1.3).
7. "Thou shalt not forswear thyself" (Matth. 5, 33; Lev. 19, 12; Num. 30, 2).
8. "An eye for an eye and a tooth for a tooth" (Matth. 5, 43; Lev. 19, 18).
9. "Thou shalt love thy neighbor and hate thine enemy" (Matth. 5, 43; Lev. 19, 18).
10. "I desire mercy and not sacrifice" (Matth. 9, 13; 12, 7; Hos. 6, 6).

He made references and allusions to the Old Testament:

1. The Persecution of the Prophets, Matth. 5, 12.
2. The Gift That Moses Commanded, Matth. 8, 4.
3. Those Who Shall Sit Down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven, Matth. 8, 11.
4. Sodom and Gomorrah in the Judgment, Matth. 10, 15.
5. "This is Elijah," Matth. 17, 12; Matth. 11, 14.
6. A Man's Foes (cf. Micah 7, 6), Matth. 10, 36.
7. What David Did, Matth. 12, 3.
8. How the Priests Profane the Sabbath, Matth. 12, 5.
9. Jonah and Nineveh, Matth. 12, 40. 41.
10. The Queen of the South, Matth. 12, 42.

He cites many prophecies concerning Himself:

1. "The Son of man goeth, even as it is written of him." Matth. 26, 24.
2. "How then should the Scriptures be fulfilled, that thus it must be?" Matth. 26, 54.
3. "But all this is come to pass, that the Scriptures of the prophets might be fulfilled." Matth. 26, 56.
4. "Elijah is come, and they have also done unto him whatsoever they would, even as it is written of him." Mark 9, 13.
5. "He that believeth on me, as the Scripture hath said, from within him shall flow rivers of living water." John 7, 38.

He used the Old Testament phraseology and forms of expression:

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| 1. "Blessed are they that mourn,
for they shall be comforted."
Matth. 5, 4. | "To comfort all that mourn."
Isaiah 61, 2. |
| 2. "Blessed are the meek, for
they shall inherit the earth."
Matth. 5, 5. | "The meek shall inherit the
earth." Psalm 37, 11. |
| 3. "Blessed are the pure in heart,
for they shall see God." Matth. 5, 8. | "He that hath clean hands and
a pure heart." Psalm 24, 4. |
| 4. "Neither by the heaven, for it
is the throne of God; nor by
the earth, for it is the foot-
stool of his feet." Matth. 5, 34. 35. | "The heaven is my throne and
the earth is my footstool." |
| 5. "Seek, and ye shall find."
Matth. 7, 7. | "If thou seek him, he will be
found of thee." I Chron. 28, 9. |

For a complete list of these various uses see Herman Harrell Horne, Jesus - The Master Teacher, pp. 93-106, and James Hastings, A Dictionary of Christ and the Gospels, Vol. II. pp. 464. 465. Cf. also the Bible References.

Would that all the servants of Christ fully realized the great importance of having an accurate and thorough knowledge of Biblical teachings and their truths, and learn from their Master's example. For whoever has but vague and indefinite notions himself concerning the teachings of the Bible certainly cannot impart clear ideas and definite knowledge to others. However, that this be done is absolutely necessary; for the heart is moved as the mind is instructed, and the instructed will go in the way in which they are taught. No conscientious teacher should rest content with what he knows, thinking it is enough to carry him through the lesson. "He must continue to study, ever striving for a more perfect knowledge of each individual Bible doctrine and of its relation to the other Scripture teachings. For these teachings are not a mass of loose and heterogeneous statements, but rather a compact system, in which all the doctrines are fitly framed together. The better one understands the whole, the more qualified he will be to teach the parts."⁶

The next important qualification of Jesus, the Master Teacher, to be considered is His attitude toward and His use of prayer. A fervent prayer-life is a necessary spiritual qualification of anyone who wishes to serve his Lord faithfully. It is true that the power to cure lies in the medicine we take; the power to move the heart and to educate lies in what one knows. Knowledge is power. "It is possible for us to impart knowledge of spiritual things to the mind, but it is impossible for us to make this knowledge function so that it affects the heart. By our teaching we indeed aim to touch the heart, but it is beyond our power to open the heart to the influence of the truths we teach. This is the work of God," as we are told in the case of Lydia: "whose heart the Lord

⁶Edward W. A. Koehler, A Christian Pedagogy, pp. 63, 63.

opened, that she attended unto the things which were spoken of Paul" (Acts. 16, 14). It is God who through the Word of Truth sanctifies the heart and educates and trains us by the power of His grace that we deny ungodliness and live righteously in this present world, as St. Paul says, Titus 2, 11. 12: "For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." And without God's blessing all our labor and educative efforts are in vain, as St. Paul again tells us in I Cor. 3, 6. 7: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."⁷

How may we secure this blessing of God? We must pray that He would enlighten us always to say and to do the right thing at the right time, that His Spirit would work effectually on the hearts of our hearers to impress and to influence them and to train them in the way they should walk. "The effectual fervent prayer of the righteous man availeth much" (James 5, 16). Many of our efforts in the training of our people fall short of their purpose because they are not supported by prayer. "Ye have not because ye seek not" (James 4, 2).⁸

As we turn our attention to Christ's prayer-life it should be noticed that the instances of Christ's praying which are recorded in the Gospels are found just before or just after leading events in the Lord's life; also that the majority of them are given us by St. Luke whose Gospel is sometimes called "The Gospel of Prayer." There are, however, three recorded instances of His praying which are omitted by St. Luke,

⁷Koehler, op. cit., p. 178

⁸Koehler, op. cit., p. 179

Mark 1, 35 mentions His retirement for prayer after healing multitudes at Capernaum, where Luke 4, 42 mentions only the retirement. Both Mark 6, 46 and Matth. 14, 23 record His retirement for prayer after the feeding of the 5,000, where Luke 9, 17 omits both retirement and prayer. John 12, 27. 28 tells us of His prayer when certain Greeks were brought to Him, where Luke omits the whole incident. As we might expect, the prayer for Himself in the Garden of Gethsemane is recorded by all three Synoptists (Matth. 26, 39; Mark 14, 35; Luke 22, 41). But there are seven instances in which St. Luke is alone in relating that Jesus prayed: at His baptism, 3, 21; before His first collision with the Jewish hierarchy, 5, 15; before choosing the Twelve, 6, 12; before the first prediction of His passion, 9, 18; at His transfiguration, 9, 29; before teaching the Lord's Prayer, 11, 1; and on the cross, 23, 34. 46. In addition to these, three other instances that seem to imply prayer are recorded in Matth. 14, 18 (Mark 6, 41; Luke 9, 16) before feeding the 5,000; in Mark 7, 34, before healing the deaf man who had an impediment in speech; and in John 11, 41, before raising Lazarus.⁹ Perhaps to get the clearest understanding of Christ's prayer-life, let us consider the instances individually and chronologically.

Luke 3, 21: When all the people were being baptized, when the ministry of John had reached its climax, Jesus Himself came to be the companion of sinners that were seeking forgiveness of sins through baptism. Through His baptism, Jesus was formally inaugurated into His office. This was indeed an important event in His life, and as He was wont to do in all the important situations of His life, He turned to prayer.¹⁰

⁹James Hastings, op. cit., Vol II, pp. 391. 392

¹⁰P. E. Kretzmann, Popular Commentary of the Bible, N.T. Vol. I, p. 282.

Mark 1, 35: It had been long after sundown, probably as long as twilight lasted, that Jesus had been busy with the sick people. And yet, before the dawn brightened the hills on the eastern shore of Lake Genesaret, while it was yet night, He arose, left the house, and went out into a desert place. He had doubtless been tired the evening before. And He knew that the future would bring many such days, with excitement and labor from morning till night. This, however, was not the chief purpose of His ministry, to establish a clinic at Capernaum or to spend all His time in healing; His chief aim was not to heal men physically, but to heal them spiritually. So He sought a lonely place so early in the morning to enter into communion with His heavenly Father by prayer, Hebr. 5, 7, 9: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered." He needed new strength for further labors and trials, and this He sought and received through prayer. There is no better way of maintaining the spiritual strength and serenity needed in difficult work for the Lord than by constant intercourse with the Lord in His Word and by prayer.¹¹

Luke 5, 15: After the Lord had cleansed the leper from his dreadful disease, He charged him to tell no one of this. But in his own mistaken judgment, "he went out and began to publish it much and to blaze abroad the matter." The result was that the Lord's work was retarded on account of the man's well-meant disobedience. "It is true, great multitudes flocked to Jesus; however, their purpose was not so much to hear the Word of God as 'to hear' about the great Miracle-worker and to secure healing

¹¹ P. E. Kretzmann, Op. Cit., pp. 170, 171, and Adam Fahling, The Life of Christ, p. 222.

for themselves. But this was not the popularity which the Lord desired. In order to counteract this unwanted publicity, He made Himself inaccessible for the time being by avoiding the open cities and retiring to desert places for the purpose of solitude and prayer."¹² "Here again He asked and received strength from His heavenly Father to carry on His work according to the divine will. This constant communication with God was the secret of His being able to perform so much work; a hint that might well be applied in the case of all His followers."¹³

Luke 6, 12: "Events of far-reaching importance were soon to happen. As the work of the King was rapidly shaping itself and friends and enemies were either flocking to His banner or banding themselves together to plan His ruin, the time had come for Him to select, and attach to His person, a definite number of accredited ambassadors,—not simply friendly disciples—who might be prepared to take an actual and authorized part in the work and to deliver to them as well as to the acclaiming multitudes a manifesto of His kingdom."¹⁴ So He again withdrew to a mountain. There, in the solitude and silence, He found the right conditions under which He could, without distraction or disturbance, pour out His heart in prayer to His heavenly Father. Before making such an important decision in the choice of His disciples, He spent the entire night in prayer, and not a minute too much under the circumstances when He was preparing to extend His ministry."¹⁵

Carroll J. Rockey has an interesting word on this incident:

"'Where there's a will there's a way.' Yet there are ways and ways. Would we start aright we had better start on the foundation of Scripture; better starting-point can no man find, for no man will

¹²Fahling, op. cit., :. 228

¹³Kretzmann, op. cit., p. 291

¹⁴Fahling, ibid., p. 250

¹⁵Kretzmann, ibid., p. 269

ever improve on Scripture. In ordinary matters the will may find the way; but the will of Christ in this particular has anticipated the way. He who fished for fishers of men with such angling success that He had but to say 'Follow me' to get His Twelve, knew what was in man. But even though He knew what was in man, we discover that before He chose and ordained the Twelve 'He went out into a mountain to pray and continued all the night in prayer to God.' His command to the Twelve He chose was: 'Pray ye the Lord of the harvest to send forth laborers into His harvest.' His own command was enforced by His own previous example. Both in praying for men and in praying for guidance in choosing men He has led the way."¹⁶

Luke 9, 16; Matth. 14, 19; Mark 6, 41: Here in the narrative of the feeding of the five thousand, we are told that when Jesus had taken the food at hand He raised His eyes up to heaven and pronounced the blessing upon the loaves and fishes. The prayer of grace commonly used by the Jews was "Blessed art Thou, our God, King of the universe, who bringest bread out of the earth."¹⁷

Our heavenly Father also daily provides for us and grants us all for which we ask in the fourth petition, but let us then also not fail to give thanks for our daily sustenance in the manner of our Savior's example.

Matth. 14, 23; Mark 6, 46: After Jesus had constrained His disciples to get into a boat and cross the Sea of Galilee in the direction of Capernaum or the western Bethsaida, and after He had sent the multitudes away, He went up into a mountain to pray. We might note that in the midst of the most distracting work He always found time for prayer, for presenting the great work He had taken upon Himself to His heavenly Father, and, in earnest supplication, asking for sustaining strength. The Passover was nigh, and undoubtedly the events of the next Passover unfolded themselves before His eyes. John the Baptist had been foully

¹⁶Fishing for Fishers of Men, p. 134

¹⁷Kretzmann, op. cit., p. 80

killed. The public was enraged. Now the attempt to make Him king. Of a truth He was a King! But this present acclaim was a false conception of His kingly office. As true man, He surely felt the need of seeking comfort and strength in intimate communion with God. Note also: He had sent the multitudes away; He was all alone on the mountain in the night and the solitude and the quiet, the best conditions for opening the heart to the heavenly Father.¹⁸

Mark 7, 34: In this instance where Christ heals the deaf and dumb man, we are not exactly told that Christ prayed, but there seems to be an indication of prayer when He looked up to heaven and sighed. Here we see an entirely different type of prayer from the foregoing one. The foregoing one may have lasted hours while this one was only a sigh. We need not spend hours in prayer each time we need the Lord's help. Our heavenly Father, who already knows our needs before we bring them to His throne, will also answer the sighs that come to Him from His children and servants as they are about their daily duties.

Luke 9, 18: "It was some time before Jesus was able to withdraw from the neighborhood of the Sea of Galilee and find time for rest and uninterrupted intercourse with His disciples. But when the occasion offered itself, He gladly availed Himself of the opportunity, traveling up into the northern part of Gulanitis. Here He had leisure for prayer."¹⁹ Yes, He resorted to prayer before telling His disciples of the many things that the Son of Man must suffer. He may have prayed to His heavenly Father that the Holy Spirit open their hearts that they grasp what He was about to tell them.

Luke 9, 29: Here Christ's praying is recorded which terminated

¹⁸Ibid., and Fahling, Op. Cit., p. 348.

¹⁹Kretzmann, Op. Cit., p. 316.

in the transfiguration. We are left under the impression that Jesus had not departed from the neighborhood of Caesarea Philippi, and hence the mountain which He ascended with those three disciples must have been one of the slopes of Mount Hermon. It was an evening hour, as we suppose, that the Lord singled out Peter, James, and John as companions for a vigil of meditation and prayer far above the misery and toil of the world and to prepare Himself for the approaching outcome in Jerusalem which He had just foretold. While their Master prayed, the disciples, it seems, slept. Thus they probably missed the first part of the celestial visitation.²⁰ Here we may note the similarity between this instance of Christ's praying and the one recorded in connection with His baptism. In both instances while He is praying there is a certain revelation, and in both instances He hears His Father's voice. "This is My beloved Son," to which is added in this instance, "hear ye Him." At least this seems to indicate His Father's definite pleasure in His Son's actions. And surely this same heavenly Father will be pleased to find such opportunity of prayer in His servants.

Luke 11, 1: "The habit of Jesus of resorting to prayer as often as possible, but especially at times of great stress and menacing trouble, was well known to the disciples; but one of them at least had occasion also to be convinced of the power and fervency of His prayer. When Jesus, therefore, upon that occasion, had ceased praying, this disciple, one of the later ones, that had not heard the Sermon on the Mount, stated a request to the Master that He teach them to pray, just as John the Baptist had given his disciples such lessons. The questioner had probably been one of John's disciples, but had now finally been persuaded to follow Jesus. The Lord gladly yields to the wish and repeats, in a somewhat

²⁰ Fahling, Op. Cit., p. 379.

brief form, what He had taught before. Cf. Matth. 6, 9-13."²¹ Christ then continues to teach His disciples the importunity and importance of prayer. The disciples of Christ of all times, who ought to be instant and expert in prayer, but are still very sluggish, weak and forgetful in spiritual things should also learn a lesson from this. They must always learn over again what they have once learned, they must be taught day by day what and how they should pray. And this they can only learn through prayer.

John 11, 41: Here we are told of Christ's prayer before the raising of Lazarus. When the stone had been lifted off, Jesus raised His eyes to heaven and spoke a prayer of thanksgiving, indicating the intimacy of the union between the Father and Himself. "The Lord had repeatedly said that He had been sent by the Father to perform certain works and miracles, and that He did nothing without the Father, and this prayer again gave evidence to that effect. He spoke with full confidence as though the soul of Lazarus had even then returned to his dead body. He thanked His Father for hearing Him; He expressed the certainty of His knowledge that He would always be heard in the same way; and He stated that He made His prayer for the sake of the people present, that they might see the intimacy obtaining between them, and that they might believe in His mission from the Father. Jesus here appears as true man, who, before undertaking a difficult task, looks up to God and pleads for His help. And the Lord's prayer is a model also in this respect, that true faith thanks God for the receipt of His gifts and mercies even in advance, knowing that the granting of the petition is certain."²² How many more prayers would be heard if we only had more faith! Let us learn from Christ to pray with confidence.

²¹Kretzmann, Op. Cit., p. 327.

²²Kretzmann, Op. Cit., p. 475.

John 12, 27. 28: As Christ is now contemplating future events, that is, His suffering and death, His soul is troubled, which moves Him to prayer. Dr. Kretzmann has an interesting exposition of this:

"The thought of the coming ordeal, in a way, filled the soul of Christ with dread, He was deeply moved and agitated at the prospect. He felt something of the dread and fear of death. For Jesus was true man, whose flesh and blood shrank from the idea of death. Death is a judgment of God upon sins and sinners. To die in the stead of all men, as their substitute, and thus as the greatest sinner of all times, was a thought which filled the soul of Jesus with dread. He hardly knows what to say in this emergency. As though seeking counsel from His disciples, He asks: Shall I say, Father, deliver Me out of this hour? Should he plead to be saved the ordeal which His human nature dreaded? Every Christian may say a similar prayer when the hour of tribulation comes upon him; only he must never set his own will above the will of his heavenly Father. But even the thought of becoming unfaithful to His Father's trust Jesus repudiates, since it is for this reason that He came into this hour. It is the goal and culmination of His life's work. He cannot disappoint His Father at this time. Without His death His life would be fruitless. And so He corrects His prayer by asking that the work for which He came into the world continue: Father, glorify Thy name !... And no sooner had He finished His prayer than a voice from Heaven came in answer that God both had glorified, and would again glorify, His name... So the answer of the Father was both an assurance and a promise."²³

What a wonderful lesson concerning prayer we can learn from our Master in this instance! When we have matters burdening our souls, should we worry and fret about them? Why not take them to the Lord in prayer the way our Savior did? And then also pray in the manner in which He prayed; namely, leave everything to God's good and gracious will that His name be glorified. Note again how ready our heavenly Father is to answer prayer.

Luke 22, 41; Matth. 26, 39; Mark 14, 35: Christ's prayer here in Gethsemane is the apex of His prayer-life in praying for Himself. There is nothing that shows more fully His true humanity and need for prayer.

²³Ibid., p. 430

"Jesus had the habit of going over to Mount Olives often, to a certain garden called Gethsamane, the place of the oil-press, and on this fine moonlight night, when only the depths of the Kidron Valley were in shadow, He could very profitably spend a few hours in prayer. His disciples, therefore, saw nothing strange in His action, but followed Him as usual... But Jesus did all this with full understanding of all that was going to happen... The fear of death had fallen upon the Lord, of temporal, spiritual, and eternal death. His terror became greater with every moment. He withdrew, He tore Himself away from His three disciples in the intensity of His soul's suffering, to distance of about a stone's throw; He threw Himself down upon His kneew in an imploring attitude; He begged and pleaded with His heavenly Father: If Thou wilt, take away this cup, let it pass away on one side of Me. That bitter cup which was now held out to Him, the prospect of the cruel tortures on the cross and of the death for the sins of the whole world, that seemed too much for Him at this time... At this climax of His suffering an angel from heaven appeared to Him and offered Him strength, probably by reminding Him of the eternal plan of God and of the final result of His way of suffering. So unutterably deep was the humiliation of the Son of God, that He, the great Creator of the universe, accepted assistance and encouragement from one of His own creatures. He was then at the height of His great fear; the words of His prayer poured forth with great vehemence. Of this battle that of the patriarch Jacob at Jabbok had been but a faint type. Finally, His sweat became like large drops of blood, which ran down His holy face and fell to the ground... But gradually His strength prevailed, gradually the attacks of death and the devil lost in intensity. And finally He had overcome all His weakness: He was ready to take the

cup out of the hand of His heavenly Father and to drain it to the last dregs. He arose from His long battle of prayer."²⁴ It is impossible for us to conceive of such importunity in prayer, but, nevertheless, we can learn that only persistent, importunate prayer will receive from the Spirit of God the strength to overcome and obtain the victory.

Luke 23, 34. 46: After Christ's enemies had nailed Him to the cruel cross, we still find no bitterness, no resentment in His heart, not even against those that were carrying out the sentence, none too gently, if the usual cruelty was practised. "With His Savior's heart going out to them in the blindness of their crime, Jesus calls out over the heads of His tormentors; Father, forgive them, for they know not what they are doing! He prayed for the criminals, for His enemies that caused His death. They did not know the Lord of Glory, for His glory was hidden under the guise of a lowly servant. But they did it in ignorance, Acts 3, 17. And, therefore, the Lord prayed for them all here, and He had patience with them once more afterwards. He had His apostles go and preach the Gospel of His resurrection to them."²⁵ What love for souls our Savior had, who purchased them with His precious blood, and then with just a few moments yet to live, suffering excruciating tortures, He offers a prayer for His executioners. I wonder if one servant could be found in God's kingdom today who has learned well this lesson in prayer from His Savior.

Truly Christ's life was such a life of prayer after which every Christian should daily strive to shape his own life. And what a more blessed death could we wish than one with a prayer on our dying lips, just as our Savior closed His eyes in death with a prayer on His lips: Father, into Thy hands I commend My spirit.

²⁴Kretzmann, Op. Cit., pp. 388 f.

²⁵Ibid., p. 394.

These are the only instances of Christ praying recorded in His Book, with the exception of two outstanding, notable prayers which we shall now briefly consider. The first is the Lord's Prayer, so-called because He gave it to us. This prayer He gave to His disciples as a model prayer during His Sermon on the Mount, Matth. 6, 9 ff. Truly a model prayer! It contains everything for which man has need to pray in seven short petitions. "Its beauty lies in this," says Fahling, "that the Lord has gathered matchless pearls and arranged them into a chain of costless price."²⁶ For that reason this prayer has served as the model prayer for the Church throughout the centuries. And when we look at this prayer from the standpoint of Christ's humanity, it shows how perfectly He had developed the art of prayer. This every servant of the Lord should daily strive for, not only because of personal need but also especially because of the type of his work. And improvement in this respect can only come through constant prayer.

The other outstanding prayer of our Lord is recorded in John 17. This is the only long prayer of our Master which has been recorded. There three chief divisions are to be found. In the first place, Jesus prays for Himself. It is at the culmination of His whole life's work and at the hour in which He went forth to suffering and death that He approaches the throne of heaven with the words: "Father, the hour is come." In the second place, Jesus prays for His believing disciples who have accepted Him as the Messiah sent by the Father. Setting aside the unbelieving world, He makes the disciples the object of His prayer because they are His own. "I pray for them; I pray not for the world, but for them which Thou hast given Me; for they are Thine." Not as if He were praying against the world. For afterwards He prays for all who to the end of the world

²⁶Fahling, Op. Cit., p. 272.

will be brought to faith in Him by means of the Word. He prayed for His enemies at His crucifixion. Finally, the Lord includes all future believers in His prayer. "Neither pray I for these alone, but for them also which shall believe on Me through their word."²⁷

Words cannot describe the value and comfort the Christian receives in this prayer. Every Christian ought to study this chapter faithfully, and every pastor ought by all means to memorize it. Oh, what love for souls our Savior had to prompt such a prayer!

In this prayer our Savior has left us an example of intercession for groups of persons, large and small, but we also have an example of intercession for an individual. Luke 22, 32 records that while Christ was partaking of the Passover with His disciples He told Peter that Satan would seek him, but at the same time He assured Peter, "I made supplication for thee, that thy faith fail not."

There is one other instance when Christ offered a prayer of thanks in public which has been omitted in the foregoing list, Matth. 11, 25.26. After Christ had denounced Chorazin, Bethsaida, and Capernaum for their unthankfulness and unrepentance He spoke this prayer: "I thank thee, O father, Lord of heaven and earth, because thou has hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight." Here again we note that the prayer is in the interest of God's kingdom.

As we now reflect upon the recorded instances of Christ's prayers, we may classify them as to the occasions on which He prayed in the following manner:

Public Prayers: Luke 3, 21--at His baptism; Luke 9, 16 (Matth. 14, 19); Mark 6, 41;--at the feeding of the five thousand; Mark 7, 34, while healing

²⁷Ibid., pp. 614-616.

the man deaf and dumb; John 11, 41--at the raising of Lazarus; Matth. 11, 25--a public prayer of thanks to His Father.

Praying with only His disciples near: Luke 9, 18--before telling His disciples of the many things that the Son of Man must suffer; Luke 11, 1--before teaching His disciples the Lord's Prayer; John 12, 27, 28--Christ premeditating His suffering and death; John 17--just before entering upon His redemptive work.

Praying with only His three most intimate friends near: Luke 9, 29--at the Transfiguration on the Mount; Luke 22, 41 (Matth. 26, 39; Mark 14, 35)--in the Garden of Gethsamane.

Solitary Communion: Luke 5, 15--when the people misunderstood the purpose of His ministry and great multitudes came to be healed by Him and He avoided them for solitary prayer.

Morning Prayer: Mark 1, 35--after a strenuous day of healing at Capernaum with more to come.

Evening Prayer: Matth. 14, 23 (Mark 6, 46)--after a strenuous day's work, in solitude.

All-night prayer: Luke 6, 12--before choosing the Twelve.

In the last moments of His life: Luke 23, 34, 46--while dying on the cross.

An interesting classification could also be made according to content of His prayers, but that would take us too far afield in our present consideration.

In conclusion let us note that much more important than terminology, or the intention of places, times, and postures for prayer, is the fact that Jesus Christ, by His own example, has taught us the duty of prayer. Not that we need suppose that He prayed merely in order to set us an example; prayer was one of those things which became Him, in order that

He might "fulfil all righteousness" Matth. 3, 15. But example, as set by Him is of the very strongest. If in such a life as His there was not only room but need for prayer, much more must there be room and need in such lives as ours to be faithful and efficient servants in the Lord's work.²⁸

"Take time to pray as the Master did," says Biederwolf in sounding a note of warning to the busy minister and those given to special forms of religious work. It is true, if we sum up all the demands that are made upon the ministry today, the sermon that must be written, the letters that must be answered, the calls that must be made, the unexpected that must be attended to, there is often too little time left for prayer. Andrew Murray, in the first chapter of his book, The Ministry of Intercession, has called attention to the confession that came up on every side from the ministers and workers in convention as to the little place that closet prayer had occupied in their lives, and they were wondering how, with all the pressure of duty, they could ever hope for much change. And in commenting on this we must agree with Biederwolf that if it is God's work we are doing and He has told us to give ourselves somewhat to prayer, will He not take care of that work while we are doing it? Luther had learned the value of prayer, for he said, "Fleiszig gebetet ist ueber die Haelfte studiert." It is also said of J. Hudson Taylor that he rose at three o'clock in the morning that he might spend two hours alone with God before the other business of the day broke in upon him.²⁹

"If God calls to prayer," Biederwolf continues, "all other calls for the time being are calls of men, and if God is waiting to meet us and to better prepare us for the work that lies before us, it would certainly

²⁸Hastings, Op. Cit., p. 391

²⁹How Can God Answer Prayer, pp. 30-32

seem the part of wisdom as well as duty to wait on God before we go." This certainly can be applied to all ministers. Then, too, now and then during the day an hour comes on which duty does not lay immediate demand, how much more profitable would it not be if we follow our Master's example, use this time for private communion with our heavenly Father! Then Bied-erwolf also adds, "I wonder if a little less study and a little more prayer wouldn't make better preachers out of us anyhow. I wonder if, after all, the amount of real success may not be measured somewhat by the amount of real prayer in our lives." To the first statement let us say, "a little more prayer with our study," because through study we must prepare ourselves in order to do our work faithfully. To do it faithfully is all we can do, the blessing must come from above. This blessing we can only ask of the Lord through prayer. And when he says that success may somewhat be measured by the amount of real prayer, we must agree with him if we think of success in the sense of God's blessings to our efforts. Indeed, when we think of the solemn service to which we have been dedicated, with its holy functions, its vast responsibilities, its issues of life and death, with its perplexities and its trials, how much we need the nearest presence and the fullest strength of our God which comes to us and which we take from the place of prayer³⁰

³⁰ Op. Cit., p. 33

So far we have considered the two most important spiritual qualifications of a Christian pastor and teacher as they are exemplified in Christ's life during His earthly ministry. The next qualification which we shall briefly consider is humility, also as exemplified in Christ's life.

Why do we consider humility an important qualification? First of all because we see this so vividly demonstrated in Christ's life; and then because we may say that humility is meekness and lowliness combined, and meekness especially is a most necessary requisite of any Christian pastor and teacher in order to reach the hearts of all classes of people as Jesus, the Master, did.

In studying humility as it is found in the life of Christ we strike the root of the point of discussion in Matth. 11, 29: "I am meek and lowly in heart." Our Lord was more than a meek and lowly soul, and had reason for presenting Himself as a model and a winning type to humanity. "His humanity clothed and concealed His essential dignity," says Hastings," and in speaking as He did He was conscious at the same time of standing in a unique relation to God," as He Himself says, "All things are delivered unto me of my Father" (Matth. 11, 27).³¹ In those two statements of Christ His meekness and majesty as the two poles of His mysterious and yet harmonious character, are manifested.

Christ's humility, however, does not rest on a phrase, but was carried out in the lowly setting of His earthly life. His cradle in the manger at Bethlehem was so humble that even the lowly shepherds felt that He was meant for them. His subjection in the home in Nazareth was, as it were, an early training for His later ministry. His quiet entrance, at the hands of John the Baptist, on public life was, as it were an indication that

³¹Op. Cit., vol. I, p. 758.

that He came to serve all mankind, not making His appearance in a noisy manner with much pomp and show as though He were coming to cater to a certain group which belongs to that class. His restraint in the use of His supernatural powers showed that He became as man in all humility, that His work might reach the lowliest. His dislike of consequent fame and honor was to prevent any barriers between Him and all class of mankind to which He came to minister. His frequent periods of retirement--and these often for private communion with His heavenly Father--showed that as man He still needed guidance from His heavenly Father, also that He was not seeking great popularity because He frequently sought to get away from the crowd. His choice of followers and friends was made mostly among the lowliest to show that social standing meant nothing to Him. And what great lesson in humility He taught when He expressed His sympathies with little children and showed that the Kingdom is also intended for them; they need it as well as adults! How biting was His application in this lesson on humility for the disciples, "Whosoever shall not receive the kingdom of God as a little child--with such meekness and lowliness--he shall not enter therein!" His sympathy for humble suppliants showed His own humility. Just recall the case of the Syrophenician woman recorded in Mark 7, 24-30, who was placed on the level with a dog, yet Jesus showed His love upon her in granting her request. His appreciation of the smallest offering showed that He also had an interest in the poor, as we see in the case of the widow's mite recorded in Luke 21, 1-4. And if we had no other instance in which His humility is demonstrated, the instance recorded in John 13 when Christ washed His disciples' feet gives us such a vivid picture of His humility that we need no further evidence. What a wonderful lesson for His disciples, "If I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet!"

And, finally, His submission to the experiences concentrated in the week of His Passion and crucifixion, all attest the consistency of His character as One who was "meek and lowly in heart," and who, at every step of His career, plainly and profoundly humbled himself, and being 'in a fashion as a man, humbled himself,' even to the very lowest degree by dying the shameful death of a criminal with criminals, though He himself was holy and without sin.³²

What application would we make here? Is it necessary to try to apply in our own words what our Savior has pictured to us so vividly in His life, when His actions speak so loudly? If humility was so important for Him in His work, then truly humility must be important to every minister of the Gospel, so that his work may be equally effective from the smallest to the greatest.

Another qualification of Jesus as the Master Teacher, which is most essential to every minister, was His character, that is, the fact that He lived what He taught. It was no small wonder that the deaf could admire Him, because His teaching was exemplified in His life. Christ was always the living embodiment of every word of His teaching. Not only does He say, "I know"; but He adds, "I am."³³

What is recorded in the Scriptures of Him concerning this point? Acts 1, 1: "Of all that Jesus began to do and to teach." John 14, 6: "I am the way, the truth, and the life." John 7, 17: "If any man will do his will, he shall know of the doctrine." John 3, 21: "He that doeth the truth cometh to the light." John 4, 46: "Which one of you convicteth me of sin?" John 14, 30: "The prince of this world cometh and hath nothing in me." Luke 23, 41: "This man hath done nothing amiss." Luke 23, 4:

³²James Hastings, Op. Cit., Vol. I, pp. 758 f.

³³Charles Fiske, The Christ We Know, p. 51.

"I find no fault in him." Luke 24, 47: "Certainly this was a righteous man." Christ lived His teaching to such an extent that when John's disciples came to Him and wanted to know whether He was Christ, He merely told them to tell John what they had seen and heard.

Jesus first did, and then taught. "his living is the tragic dramatization of His teaching. The truth that He lived and taught was, in His own paradox, 'He that loseth his life shall find it.'"³⁴

This quality and ability of Jesus to live His teaching embraces all other qualities or qualifications that we might enumerate. For example, the sum of all His teaching concerning love was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matth. 22, 37), and "Thou shalt love thy neighbor as thyself" (Matth. 22, 39).

Christ himself lived what He taught. He is the very picture of love. The gospel accounts portray in Him such a burning love for souls as could never be equaled. Let us quickly page through John's gospel, called the gospel of love because of its uniqueness in showing Christ's love, and cite a few examples.

It was out of love for her soul that Jesus approached the Woman of Samaria, despite the hatred and enmity between the Jews and Samaritans (John 4, 1-43). It was out of love that Christ healed the nobleman's son (John 4, 46-54). It was out of love that Christ cured the diseased man at the pool of Bethesda on the Sabbath (John 5, 1-10). It was out of love that Christ fed the hungry five thousand that were following Him (John 6, 1-14). It was out of love that Christ said, "Him that cometh to me I will in no wise cast out" (Jn. 6, 37). It was out of love to His heavenly Father that Christ performed His will (Jn. 6, 38-39;

³⁴Horne, Op. Cit., pp. 186 f.

Jn. 7, 16; 9, 49). It was out of love that Christ forgave the adulterous woman whom the scribes and Pharisees cast down at His feet (Jn. 8, 1-11). It was out of love that Christ gave sight to the man blind from birth (Jn. 9, 1-7). What love Christ reveals in the parable of the Good Shepherd! (Jn. 10, 11-18). It was out of love that Christ brought Lazarus back to life again for his sisters (Jn. 11, 1-46). And the depth of His love as it is presented in John 15-17 cannot be summed up in human words; Jn. 15, 13 gives us the heart of it all, "Greater love hath no man than this, that a man lay down his life for his friends." Every Christian ought to read and study these chapters, because they contain the Christian's warmest comfort founded in the love of Jesus, which reached its climax on the cross.

That the Lord now expects love in return, and especially from those who are to be His special servants, we see from the momentous questions which He asked Peter as recorded in John 21. Every pastor and teacher ought to study this chapter and learn his own lesson. Jesus asks this great, overmastering, all-embracing question of all His servants, "Do you love me more than you love all else?" If so, then are we divinely anointed to teach. "The best feeder is the greatest lover. The measure of one's ability to feed his flock is the measure of one's love for the Shepherd. No love, no teaching. No matter what equipment you may possess, what wealth of material, what comprehension of educational processes, you cannot touch the life of a child until you have interfused all that you have and all that you are with an almighty love in your soul for Him, and for his little ones." We must certainly agree with these words of Brumbaugh, and also when he goes on to say that this "does not in any way depreciate the value of one's leadership. There is virtue for the teacher in knowing clearly and adequately the subject he is to teach. But love

puts fire, spirit, life power, into one's knowledge."³⁵

As Christ exemplified in His life what He taught concerning love, so we could list many more qualities found in Him that made Him the greatest Teacher ever to trod the earth. But those that have been listed are in my mind the qualifications of greatest importance to every Christian pastor and teacher.

Horne lists five essential qualities of Jesus as a World-Teacher:³⁶

1. A vision that encompasses the world.
2. Knowledge of the heart of man.
3. Mastery of the subject taught.
4. Aptness in teaching.
5. A life that embodies the teaching.

All of these are included in our list, although here they are expressed in somewhat wider terms. The second one we have not mentioned or discussed, because in that Christ used His divine power to a great extent, and for that reason could not be applied to ourselves as the others could.

This concludes the first part, which is by no means complete, but which may serve as somewhat of a guide to continue this study.

³⁶Horne, Op. Cit.

³⁵The Making of a Teacher, p. 209.

PART TWO

Jesus in the Act of Teaching

In this part of the thesis we aim to reconstruct some of the teaching situations of Jesus which involve: 1) a teacher; 2) a pupil or pupils; 3) environment; this concludes all the surroundings under which the situation is taking place; 4) curriculum, or the subject taught; 5) aim, or that which the teacher would accomplish by means of instruction in the life of the pupil, and 6) method, or the way of the process.

The first situation which we have chosen is recorded in John 3, 1-21.

Topic: Christ teaching Nicodemus the necessity of regeneration. 1. Here we have a complete teaching situation: Teacher - Jesus; pupil - Nicodemus; environment - the night scene protecting a distinguished but timid and fearful pupil; subject matter - "the birth from above;" aim - to effect a great change in the life of his pupil; method - conversation, including question and answer and a remarkable concrete illustration of the working of the Spirit, and the exhibition of surprise.

2. Here Christ utilized an occasion as it arose. Nicodemus, a ruler among the Jews, a Pharisee, came to Jesus by night in fear of being seen by his associates. He slips through the shadows of the streets to the place where the great Teacher abides. He hastily opens and closes the door, as it were, and shuts himself from the world, and opens himself to that great Teacher. The popular opinion of the Pharisees was against Christ, but nevertheless Nicodemus wanted to satisfy himself as to the true identity of this great Teacher whom he had seen and heard, and wanted to hear more from Him. No doubt, the Master was tired from His strenuous day's work, nevertheless, He welcomed this opportunity rather than to turn away this young man and ask him to come back the next day.

3. The point of contact was established when Nicodemus addressed Jesus and expressed his belief in Him as a great teacher. Here is a situation where a young man was anxious and eager to learn something. This is a natural interest, because he himself, being a learned man in religious matters, seemed to be greatly astonished at Christ's teaching, because it was the direct opposite of the Pharisees' teaching. So he comes to Jesus of his own accord to get more information. He addresses the Master first, so no further point of contact is necessary, because he is eagerly awaiting information.

4. He has the attention and interest from the start. This is shown by the fact that he came to Jesus voluntarily, although he was taking chances of being seen by his fellowmen, who, if they had known this, would have made it quite unbearable for him; then also from the fact that he realized that not any one could do the things, and say the things that Christ did and said except God be with him. The subject also which Jesus discusses is of such interest that the Master has the involuntary attention of the pupil, which is sustained throughout, because He tells Nicodemus something that seems quite impossible to the human mind, yet Christ shows him how it is done. After each question that Nicodemus asks, Jesus begins with the words "verily, verily" as to impress upon him the authority with which He speaks and to captivate his pupil's interest. And when Nicodemus asked how these things could be, Jesus expressed his surprise that a Pharisee didn't know this, thereby making Nicodemus very attentive to find out what this was that he ought to know, but didn't.

5. Jesus used the conversational method. Three times Nicodemus addressed Jesus seeking information, and three times Jesus replied in a most remarkable and simple manner. First He presents His teaching, e.g., "Except a man be born again, he cannot see the kingdom of God."

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But when Nicodemus doesn't understand that, He begins with a concrete illustration and then proceeds to the abstract.

6. Since Nicodemus came to Jesus to get information about something that was perplexing to him, Jesus lets him ask all the questions he wishes and He answers them for him in such an interesting and simple manner that it seemed as though Nicodemus was soon falling for questions. And although the questions that he did ask were meager, they nevertheless gave Christ an idea of what was bothering this man, and He made the most of this opportunity by building upon these three questions and teaching Nicodemus the entire doctrine of spiritual regeneration.

7. There are problems at the basis of this teaching. This Pharisee, Nicodemus, was concerned about Jesus because He performed such miracles. And in order to get this straightened up in his mind he goes to Jesus at night. But Jesus had a more serious problem in mind which was to be cleared up in the mind of Nicodemus. That was the problem of spiritual rebirth. Nicodemus, being a Pharisee, probably had also fallen into the dead formalism of the Pharisees, and therefore knew nothing of this important requirement for entering the kingdom of heaven. But to merely tell Nicodemus that spiritual rebirth is necessary to enter the kingdom of heaven was not enough; that gave rise to another problem, 'How is this possible?' And it is at this point that Christ displays His marvelous mastery in teaching. He makes this spiritual truth so clear to Nicodemus through physical illustrations that he apparently had no more to ask Jesus.

8. Christ makes use of apperception when He passes from physical birth to spiritual birth, yet Nicodemus did not understand fully, so Jesus says, "Marvel not..." and then continues with apperception by referring to the sound of the wind as it whistled through the still of the evening.

So mysterious as is its coming and going, the Master then tells His pupil, so mysterious is the working of the Holy Spirit. And when Nicodemus asks how all this is possible, Christ again uses apperception by going back to the Old Testament, with which He knew that Nicodemus was thoroughly acquainted, and refers to the serpent which Moses lifted up in the wilderness, and from that leads over to His own crucifixion which will make all this possible. Again Christ uses apperception when He refers to those who do good as coming to the light of the world, referring to Himself as the Light of the world, and those who do evil as remaining in darkness.

9. Christ's wonderful illustrations through the use of the concrete appear in "Except a man be born again," "the wind bloweth where it listeth," "As Moses lifted up the serpent in the wilderness," "God so loved the world that He gave His only begotten Son," "Christ, the light is come into the world," "he that doeth truth cometh to the light," "Men loved darkness rather than light, because their deeds were evil."

10. Christ's use of contrast also appears in "That which is born of flesh is flesh and that which is born of spirit is spirit," and in "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil....."

11. In this particular situation we do not find that Jesus demands any special motivation or expression as He does in the following which we shall consider. Faith is undoubtedly demanded and expected as a result of His teaching. That His aim - to effect a great change in the life of His pupil - was accomplished we can see from Jn 7, 50, for he speaks in defense of Jesus when the other chief priests and Pharisees would have taken Him by force; also from Jn. 19, 39 where we are told that Nicodemus brought expensive spices to embalm the body of Jesus before He was placed into the sepulchre.

12. Perhaps the most remarkable feature about Christ's teaching in this situation is the rapid, logical progression and the vast amount of material which He includes in such few words, and which He presents with unquestionable clarity. Let us briefly reconstruct Christ's line of thought in making a difficult doctrine easy to believe.

- (1) Nicodemus comes to Jesus and wants to find out more about Him and His teaching.
- (2) Jesus begins teaching. He tells Nicodemus that rebirth is necessary to enter heaven.
- (3) Nicodemus, thinking of physical birth, doesn't understand this.
- (4) Jesus tells him this birth must be of water and of the Spirit, and that he should not be surprised at this, because so mysterious as is the origin and destination of the wind, so mysterious is the working of the Holy Spirit.
- (5) Nicodemus then wonders how this is possible.
- (6) Christ then tells him that all this is to be made possible through His suffering and death. But to be sure that there will be no misunderstanding, He first recalls to the mind of Nicodemus the instance of Moses lifting up the serpent in the wilderness and then showing how the Son of Man will be raised up on a cross in a similar manner.
- (7) He then goes on to show the relation between regeneration and His crucifixion. Through regeneration the Holy Spirit works faith in Christ and His merits in the heart of the regenerated. And through this faith shall they who are "born again of water and of the Spirit" enter into everlasting life. And as a concluding thought He adds that those who are reborn will lead a sanctified life: "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

13. The striking characteristics of Jesus as a teacher, that we may note in this instance, seem to be His great interest in this Pharisee, one from a group that was showing hatred toward Him; the profound knowledge of His subject--He had a very clear impression to produce such a clear impression--the material He chose for His lesson: How to enter into the kingdom of heaven--the greatest problem in every man's life; the demonstrated ability to teach, viz., the use of surrounding circumstances to serve as illustrations, logical and precise presentation of His material.

In the foregoing we tried to present a picture of how Jesus taught a young man who came to Him eager to learn something. Now let us see how He approached a woman who had nothing in common with Him, how He gained her interest, instructed her, and stimulated activity.

John 4, 1-43: Topic: How Jesus Taught the Woman of Samaria

1. Here we have again a complete teaching situation, with master--Jesus, pupil--the woman of Samaria, environment--Jacob's well as part of it, subject matter--the water of life as part of it, aim--the transforming of a life, method--conversational.

2. The Master utilized an occasion as it arose, though He was weary with His journey, and it was the noon-hour, and she was a Samaritan and a sinful woman. There were several reasons why He might have let this occasion slip, but not so. "There cometh a woman."

3. He established a point of contact. She had evidently come to draw water. "Jesus saith unto her, Give me to drink." He was thirsty; it was a natural request.

4. He had her attention and interest from the start. He had done an unexpected and unusual thing. He utilized "surprise power." Though a Jew, He had spoken to a Samaritan. This attention and interest are sustained throughout, even increasing in concentration and intensity as slumbering impulses are awakened.

5. He used the conversational method. Seven times he addressed her and six times she replied, the arrival of the disciples interrupting the conversation.

6. He was here dealing with an individual, thought thereby the way was opened to deal with the crowds of the city for two days.

7. He exemplified the principle of personal association, for a brief

time, by intimate converse with a woman who was a sinner, thereby causing His disciples to marvel.

8. He asked her no question, but He answered three of her explicit questions, as well as the deepest longing of her nature. He built upon her answers and made the most of them: "In that saidst thou truly."

9. There are problems at the basis of this teaching. First, there is the personal problem of the woman's life. Who was more conscious of this at first? not the woman, but Jesus. It was His object to awaken her conscience. Then there is the theological problem, felt and stated by the woman: Where then shall God be worshipped? She seems to have introduced this problem as a distraction from the personal issue, but the answer of Jesus, "in spirit and in truth," reopened the personal problem. Then another important question arises, the question of the Messiah and the time of His coming.

10. His reply concerning the nature of worship and God is perhaps long enough to be regarded as the nucleus of a private discourse, with a single auditor.

11. There is the use of apperception in passing from water to "living water," yet it is clear that even so the woman did not understand (v. 15). There is apperception also in Jesus declaring Himself to be the Messiah to one who said she knew that Messiah cometh (vv. 25, 26), and this time she evidently understood.

12. His use of the concrete appears in "to drink," "This water," "thy husband," "five husbands," "This mountain," "Jerusalem," "I am He." The concrete water of Jacob's well was used to illustrate the abstract water of life.

13. His use of contrast appears in the difference between "this water," after taking which one thirsts again, and His living water,

after drinking of which one shall never thirst (vv. 13, 14). Also between the ignorant worship of the Samaritans and the intelligent worship of the Jews (v. 22).

14. His use of motivation appears in the awakening first of interest and then of conscience and finally of service. The conversation concerning water awakened interest, that concerning the husband awakened conscience, that concerning true worship awakened service. She carried back in haste to the city/^{not}the waterpot she had brought forth, but the living water.

15. Jesus secured expression from this voluble, motor-minded woman, first in words and then in deeds. He pierced the crust of her encased conscience by a command to act: "Go, call thy husband, and come hither." A motor command which could not be executed is the profound way in which the Master threw this precipitate will back upon itself in shame and confusion. Unintelligently she said, "Sir, give me this water;" intelligently she said: "Sir, I perceive that thou art a prophet." From superficial questions of curiosity of her self-expression passes to serious concern in personal and religious matters, and finally to the ministry of Sychar.

16. Some striking characteristics of Jesus as a teacher appear in this incident, such as His disregard of current conventionality in talking with a Samaritan and a woman and a sinner (note His humility); the absence of false modesty; intimate knowledge of His pupil (this we must attribute to His omniscience); profoundest knowledge of His subject--the nature of God as spiritual; the demonstrated ability to teach; prophecy--"the hour cometh;" and self assertion: "I that speak unto thee am he."

Truly our Savior proved Himself a master in his work! How wonderful it would be if we as His servants could meet a stranger and in so short a time bring about such a complete change in the person's life as Jesus did! Let us learn from our Master.

We have seen in several instances how Jesus dealt with and taught individuals. (It might be interesting to note here that Jesus began His ministry by contacting and teaching chiefly individuals.) The following is a list of most of the instances in which He dealt with individuals:

Each of the Twelve (Matth. 4; John 1; Luke; and many other instances).

Nicodemus (John 3).

The Woman of Samaria (John 4).

The son of the nobleman at Capernaum (Luke 5).

The man with the spirit of an unclean devil (Luke 4).

Peter's wife's mother (Luke 4).

The leper (Luke 5).

The paralytic (Luke 5).

The thirty-eight-year invalid at Bethesda's pool (John 5).

The man with the withered hand (Luke 6).

The servant of the centurion in Capernaum (Luke 7).

The son of the widow of Nain (Luke 7).

The sinful woman who anointed Him (Luke 7).

Simon the Pharisee (Luke 8).

Mary Magdalene (Luke 8).

Josanna (Luke 8).

Susanna (Luke 8).

The dumb demoniac (Luke 11).

The woman of the multitude who blessed the womb that bore Him (Luke 11).

The two Gadarene demoniacs (Luke 8).

The daughter of Jairus (Matth. 9).

The two blind men (Matth. 9).

The daughter of the Syrophenician (Mark 7).

The deaf stammerer (Mark 7).

The blind man of Bethsaida (Mark 8).

The demoniac boy (Mark 9).

The woman taken in adultery (John 8).

The seventy sent on a mission two by two (Luke 10).

The questioning lawyers (two - Luke 10; Matth. 23).

The Pharisee who dined with Him (Luke 14).

One of the lawyers who felt that Jesus cast a reproach on his class (Luke 11).

One of the multitude who wanted Jesus to divide an inheritance for him (Luke 12).

The bowed woman (Luke 13).

Herod (Luke 23).

The man with the dropsy (Luke 14).

The ten lepers (Luke 17).

The rich young ruler (Matth. 19).

Martha (Luke 10).

Mary (Luke 10).

Lazarus (Luke 11).

One born blind (John 9).

The mother of James and John (Matth. 20).

The two blind men at Jericho, one of whom was Bartimaeus (Matth. 20).

Zaccheus (Luke 19).

Caiaphas (Luke 22).

Pilate (Luke 23).

The thief on the cross (Luke 23).

Jesus' mother (John 19).

The woman with the issue of blood (Matth. 10).

The question now is whether Christ preferred dealing with individuals or groups. Of course, we cannot make a sharp distinction between the two because He often reached crowds by means of individuals, when an act of healing or word of teaching was done for an individual in the presence of a crowd, e.g., through the healing of the paralytic (Luke 5), or the man who asked Jesus to divide an inheritance (Luke 12). The opposite was also often the case. He reached individuals by means of the crowds to whom He spoke. Some who came to scoff remained to pray; others who came to take Him went away charmed by His matchless words; e.g., the centurion standing at the foot of the cross (Luke 24), the chief priests and Pharisees whom the officers had sent to take Jesus (John 7).

It was during the second year of His public ministry, "the year of popularity," that Jesus was constantly accompanied by crowds from all parts of Palestine (Matth. 4, 23-25). Just how large these "multitudes" were we cannot say, but the feeding of the four thousand and the five thousand "besides women and children," may give us some idea. That was a period when the new teacher seemed to be backed by a popular movement. But these crowds didn't understand the true purpose and nature of His call. They came to be healed, to see works of healing, to see the new Rabbi, to hear His wonderful words, and even to eat of the loaves and fishes (Matth. 4, 24; John 6, 25, 26).

Jesus seems to have directed His work mainly towards the cities and villages (Luke 8, 1-31). "I must go also into the next towns," He would say. He worked by design in the centers of population, though not exclusively there. He saw cities as He saw multitudes, as He saw women, as He saw children, as, too, He saw individuals. Some of these cities later he rebuked because they repented not, though mighty works had been done in them; Bethsaida, Chorazin, Capernaum.

At times Jesus suffered inconvenience because of the crowds. They thronged Him, they kept Him so busy that times He and the disciples had not enough leisure to eat, they kept His mother and brethren from getting at Him, they followed Him when He would try to leave them behind, they awaited His coming on the other side of the lake, they continued with Him for days, they would even come to take Him to make Him a king.

Jesus was both a master and a ministering servant of the crowds. He had compassion on them as sheep scattered without a shepherd. He would have them sit down by companies and would feed them. He would send them away Himself after first telling His disciples where to go. He would leave them behind unawares, and go up into the mountain to pray, or take His disciples away into a place and rest a while. He would get into a boat and speak to them gathered on the lake-side. He would heal the sick as many as came. He would speak to them the beatitudes and other wonderful words.

A multitude was present when He healed the paralytic in the synagogue in Capernaum, the man with the withered hand, the servant of the centurion, and the dumb demoniac.

A multitude went with Him to Nain when the widow's son was raised, to the home of Jairus when his daughter was raised, and to the home of Martha and Mary when Lazarus was raised.

Jesus attended the annual religious festivals (passover, dedication, tabernacles) of the Jews in Jerusalem where there were always crowds. Once or twice He cleansed the Temple at such a time, as well as taught and healed.

He freely attended festive social gatherings, as the wedding at Cana, or the great feast made for Him in Capernaum by Matthew Levi, or the dinner in the home of Simon the Pharisee in Bethany, or the meal with Zaccheus. And almost always something happened to grant Him an occasion to instruct a crowd.

To the multitude He praised the faith of the Roman centurion, eulogized John the Baptist, spoke the parables as a mode of selection from the crowd, addressed the Sermon on the Mount, told them to believe on whom God had sent, uttered the allegory on the "bread of life," justified healing on the sabbath, extended the invitation at the feast of the tabernacles to come unto Him and drink, and warned them against the leaven of the Pharisees, which is hypocrisy. A very noteworthy address to the multitudes is recorded in Luke 14, 25-35, in which Jesus gives them the requirements for being one of His disciples.

The multitudes expressed different opinions of Jesus at different times. They were amazed at His works, they heard His voice gladly because of their note of authority, they held that a great prophet had arisen among them, that God had visited His people, that He had done all things well, that it was never so seen in Israel, that the Messiah himself could not do more wonderful signs, that He was John the Baptist, or Elijah, or Jeremiah, or one of the old prophets, or the Son of David, that He was a Samaritan and had a devil, that He was beside Himself, that He should be crucified.

It was always the multitudes that brought opposition against Him, that sought to ensnare Him in His teaching, that sought to find fault against Him, that sought to seize Him, that sought to stone Him, and that finally put Him to death.

It was especially in that light of His struggle against mob psychology invoked by His enemies, and in view of His success in affecting greater changes in the lives of individuals than in those of the multitudes that I draw my personal conclusion that He worked by preference and most successfully with individuals.

There were even occasions when Jesus didn't want the crowd with Him while He was effecting a cure, viz., when He raised the daughter of Jairus He only permitted His three nearest disciples and the parents of the child to enter with Him, and even then He was scoffed by the mourners for His remark "she is not dead, but sleepeth."

We cannot have an exact analogy of this today, but I wonder if we could not learn a good point in pastoral theology from Jesus in this respect. In general, Jesus seemed to prefer dealing with individuals (note, after His "year of popularity" He again directed most of His teaching toward individuals), and He seemed to have found greatest success in effecting a change when He dealt with individuals. In our modern age of "jazz" and of luring temptations, the pastors are having frequent trouble with some of their young people dancing and giving way to other temptations. By no means do we wish to lower the importance of preaching, but how much more effective would the pastor's admonition be if he would approach individuals privately rather than to try to bring about a complete change by constantly preaching against such evils. Here we must keep in mind that personal contact, which Jesus took advantage of whenever possible, is a very important factor in teaching. This ought to be also observed more when dealing with lodge members, negligent church attenders and those generally lax in their Christianity rather than to preach about them when they perhaps are not present at all.

In spite of the fact that dealing with individuals or small groups would be ideal and would often prove more successful, we nevertheless, as ministers, must deal mostly with crowds. Let us, therefore, again observe the Master to see how cleverly He does it. Let us choose

Matth. 19, 23-33 - 20, 1-16:

Topic: Jesus Teaches His Disciples the Difficulty for a Rich Man to

Enter into Heaven

1. Here we have a complete, friendly situation in which Jesus, the master, teaches His disciples, the pupils, under the entironment of a practical demonstration in the case of the rich young ruler, how difficult it is for a rich person to get to heaven, subject matter, to subvert a desire for wealth among His disciples, aim. This He does in a conversational method.

2. Here Jesus used an occasion to its best advantage. Just in the preceding verses (16-22) Jesus told the rich young ruler, upon his request, what he must do in order to get to heaven. Jesus, in reply to his request, recites the second table of the commandments and tells him that he must keep these in order to get to heaven. This the young man said he had done. Then Jesus gives him the first table of the law which demands man to love God above all things. This the young ruler couldn't do, because that meant that he would have to part with all his wealth which his love for money would not permit.

3. As Jesus and the disciples now beheld the young man as he departed sorrowing, Jesus not only has the occasion given Him, but has the point of contact established (which, by the way, was always very easy or seldom necessary in the case of the disciples because they were always with Him), and has already their attention and interest so that He can immediately make the application.

This is very characteristic of Jesus' teaching. So often our Master made an application of what the people had just seen take place to their own lives; He used every possible situation to teach. How much more successful would the work of many of our pastors and teachers be if they would learn by their Master's example in this respect!

4. The Lord makes the application very brief but clear in an ordinary conversational method. This is also an important point for the minister to observe. Speak to the people as though it were a heart to heart talk, which all of the pastor's teaching should be, and not merely a matter of speaking so many minutes, regardless of the tone or manner in which this is done, and then finished. That is talking and not teaching. The conversational method of teaching and of delivery in sermons will always be the easiest way, as far as delivery is concerned, in gaining and retaining the involuntary interest of the listeners.

5. This is an instance in which the Lord dealt with an individual, but made the application of the lesson to the crowd. His lesson to the young man seemed to have had no effect, so He took advantage of the opportunity to bring this same lesson into the lives of a group of people. He wants this group, His disciples, to benefit by the mistake of this one man.

6. As the young man turned from Jesus, Jesus remarked to His disciples the great difficulty the rich would have in entering heaven. He makes this so impressive with the vivid illustration of the camel passing through the eye of a needle that a new question came up among the disciples, "who then can be saved?" Note, this is the point we wish to make; Jesus does not want any doubt in the mind of His hearers, so He immediately answers their question. And here we may just in passing note His answer. He answers them directly, not reprimanding them for not knowing as He usually answered the Pharisees. But His first answer "with men this is impossible, but with God all things are possible" did not satisfy them altogether. This He may have done intentionally to see whether their interest in this went any farther with respect to themselves. Then Peter, as usual the spokesman for the disciples,

expresses their inquisitiveness as to what they will receive for forsaking all and following Him. Again Jesus answers, and indeed He gives them an answer to end all questions on this subject.

It is quite interesting in studying Jesus' teaching methods to note that much and perhaps most of His teaching is developed in answers to certain questions from His followers. How different from all too many of our present teachers who think it is the teacher's job to ask questions and the pupils' to answer them! What great opportunities open up for the teacher by letting the pupils, or hearers, ask the questions is shown to us by our Master.

7. There are certain problems at the basis of this teaching. First, there is the problem of who will be saved if it is so difficult for a rich man to enter heaven. This Jesus answers in such a general way so as to call up another problem, whether they will be rewarded, and how, for forsaking everything and following Jesus.

Would that the Lord's servants had this ability to call up one problem after another in the minds of their hearers! This makes for involuntary attention and productive reasoning.

8. There is the use of apperception in passing from a camel passing through the eye of a needle to a rich man entering heaven. Then there is apperception throughout the parable of the laborers in the vineyard in showing how the last shall be first and the first last. Apperception as we find it here, however, is not as we find it in the case of Nicodemus or the woman of Samaria, because there they hear and see that from which a comparison is made. Here Jesus builds up an illustration or comparison from a mental picture. Although we may also find apperception in the young man turning away from Him, which Jesus then uses to illustrate the difficulty for a rich man to enter heaven.

9. Jesus makes use of the concrete to a great extent. This appears in "camel," "eye of a needle," "throne," "laborers," "penny," "vineyard," etc. This will be discussed to some extent later on.

10. Here again Jesus uses contrast. It appears in "with men this is impossible, but with God all things are possible;" "the first shall be last, and the last shall be first." More will also be said of Jesus' use of contrast at a later time.

11. Here Jesus' motivation is of particular interest to me. This has already been touched on in point five, how generally Jesus answers their first question to further awaken their interest; thereby, He gave Himself an opportunity to expound upon the thesis He had first stated, but now upon their request, after having awakened their interest.

12. Here we do not find that Jesus demands any expression from them outside of undoubtedly faith, and willingness to forego all worldly treasure. Perhaps the Lord also took the opportunity here to bring a special warning to Judas because of his greed as is pointed out in John 12, 6.

13. Some striking characteristics of Jesus as a teacher appear in this situation, such as His ability to create interest. He wanted to teach them something, so He first created such an interest that they then ask Him to tell them what He evidently wanted to tell them in the first place. Then, too, He demonstrates His outstanding ability in teaching through parables (this will be given special consideration later on) to remove all doubt from His disciples. So much for this situation.

Let us now consider a more hostile situation, one in which Christ deals with the scribes and Pharisees, from them turning to the multitude and finally to the disciples.

Matth. 15, 1-20.

Topic: How Jesus Taught a Great Lesson on the Washing of Hands before Eating and on What Defiles the Body

1. Here we have again a complete teaching situation with the master (Jesus), the pupils (scribes and Pharisees, the multitude and the disciples), the environment (the scribes and Pharisees, a legalistic class of people charging His disciples with transgressing a tradition, then His disciples who are to be defended, and finally the multitude which is to receive a benefit from His lesson), subject matter (it is not what goes into the mouth, but what comes out of it that defiles a man), aim (to defend His disciples and show the scribes and Pharisees that they were wrong, and to teach the multitude a lesson on the traditions), and method (from the dialectic to the conversational).

2. The occasion for this situation came suddenly before Him when the scribes and Pharisees brought up this accusation against His disciples to Him. Jesus had no time to prepare for this, yet it is remarkable with what forceful arguments He meets them.

3. The point of contact was made when these men approached Him with a charge against His disciples.

4. He had the scribes' and Pharisees' attention and interest from the start because they hoped to find fault here and were naturally listening to every word He had to say about their accusation.

When He turned to the multitude to give them the benefit of His reply to these learned men, He calls for their attention with the words "Hear, and understand." And that He had their interest is not to be doubted, because He taught them something that was the direct opposite of what they had learned from the scribes and Pharisees.

He has the interest of His disciples so aroused that they ask for further instruction and interpretation of His parable.

Here is a lesson in pedagogy which every Christian minister must learn more thoroughly. Here Christ taught entirely different classes of people, yet He has the attention and interest of all. How many ministers today observe this carefully enough in their preaching?

5. Jesus here uses a bit different method from what He used in situations considered above. He uses a dialectic method to meet His opponents, not controversial. He saw the truth and declared it; He was little disposed to argue about it. He assumed that the truths which He had to teach shone in their own light, and were not made more evident by elaborate discussion and argument. Still here He was drawn into discussion by His critics and opponents, and was obliged to correct their misunderstandings and expose their fallacy.³⁷ In doing this He doesn't tend to tread softly fearing He may hurt their feelings or offend them. They accuse the disciples of transgressing the traditions of men; Jesus, in question form, charges them with transgressing the commandment of God by their tradition. Then Jesus proves His charge against them and finally demounces them severely in the words of the prophet Isaiah. This must have struck them, the righteous, like a bolt of lightning from the sky, for by opening their mouths they just indicted themselves.

Here is another important point for our present day ministers. It happens too frequently that they want to tread softly in order to avoid offense when admonishing brethren who persist in their sin. But why fear offense? Offense at truth is an admission of guilt.

As Jesus instructs His disciples in this instance He again uses the conversational method. They address Him twice and He answers twice.

6. Jesus here dealt with three different types of crowds, yet He met all on their own basis. The intelligent scribes and Pharisees He

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George Barker Stevens, The Teaching of Jesus, p. 36.

meets with the Old Testament Scriptures. This He applies to the multitude with simpler methods. His disciples He instructs by means of a parable.

7. Again Jesus answers questions, but with these learned listeners He does this by asking them a question, perhaps to shock them into the realization of their own wrong. His disciples' question He answers by a parable. But when they don't understand the parable He expresses His surprise with several rhetorical questions.

8. There is one great problem at the basis of this entire situation. That is, How is man defiled, from within or from without? And this He answers for three different classes of people, in three different ways, yet at the same occasion of teaching.

9. Jesus uses the Old Testament as the basis for His answer to His opponents. He meets them with their own authority. Even there we find the use of the concrete in "mouth," "lips," and "heart."

When He speaks to His disciples He uses the concrete more freely; e.g., "plant," "rooted up," "blind lead the blind," "fall into a ditch," "whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught," "unwashed hands."

10. Here we see that the Lord especially appealed to any motivation in His hearers, or that He demanded any immediate expression. The ultimate expression that He evidently demanded was the obedience to God's commandments rather than observance of the traditions of men.

11. The striking characteristics of the Master's teaching found here are very similar to those in the case of Nicodemus, a rapid, terse lesson full of deep thought and meaning. A lesson explained so clearly yet with such few words that a child can grasp its meaning.

Another characteristic found here is the manner in which He answers a question put by His enemies, not to learn something, but to find fault with Him. He invariably answered the Pharisees by asking them a question by which they would indict themselves in answering it. And let us once more note His ability to instruct different classes of people at one time, yet meet them all on their own plane of intelligence and understanding.

In such a manner one could study all of Christ's teaching situations, which would be most interesting and beneficial, not only for the sake of learning pedagogical principles but also because of the pastoral theology which we can learn from Jesus. Let us briefly review several such cases in which Jesus was resorted to, because of the authority with which He taught. to interfere in the settlement of practical questions. We have such a case in Luke 12, 13-15: "And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me." We can easily picture the situation to ourselves. A man had died, and a controversy had followed in relation to the distribution of his property which Jesus was then importuned by one of the claimants to settle. But notice the answer of Jesus, "Man, who made me a judge or a divider over you?" Jesus assures him that He does not sit as an administrator on dead men's estates, or as a judge to adjudicate the rights of property. While His mission will, in the end, reach and influence such cases, it is immediately concerned with matters of far greater importance. But He improves the occasion to utter one of the profoundest truths. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." It has happened again and again that a pastor, under similar circumstances, has assumed jurisdiction in a case and so forfeited much prestige and the respect of his

people. Even if Jesus' example cannot be followed entirely in our day, we can at least waive jurisdiction. But how wonderful to find an opportunity, as Jesus found, to deliver a special admonition to the complainant, and to impress the superiority of the spiritual to the natural life!

A different case is found in Matth. 22, 23-33. Certain Sadducees, who denied the resurrection of the dead, came to Him with a question by which they hoped both to show the impossibility of the resurrection, and to confound and put Him to silence. They began with citing Moses, who taught that if a man should die, leaving no children, his brother should marry his widow, and raise up children to his brother. They said:

"Now there were with us seven brethren, and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother, likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven, for they all had her."

They could hardly have produced a more ingenious puzzle than this.

"It bears evidence of service in the theological controversies of the two leading Jewish sects," says Hinsdale.³⁸ With one masterful stroke Jesus disposes of the question, and teaches the spirituality of the life after death. "Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." Nor is He satisfied with disposing of the case, and asserting this great spiritual truth, and thus by implication telling them that they are wrong in their dispute with the Pharisees. He follows up His advantage: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Thus the futile attempt to ensnare Him in a puzzle led to the forcible assertion of the

³⁸ Jesus as a Teacher, p. 194.

spirituality and immortality of man. Again we read: "And when the multitude heard this, they were astonished at his doctrine." Also that "the Sadducees were put to silence."³⁹

Indeed, the textbook for studying pastoral theology is the Bible. God's Word contains all we need in handling problem cases, and the best application of this we find in Jesus' teaching. Many other examples could be given. But those mentioned will at least show His consummate ability in dealing with men and in putting controversialists to silence.

³⁹See also Chapter 17 of the same book. This deals with the manner in which Jesus handled cases.

PART THREE

Jesus' Method of Teaching Analyzed

In this part we aim to analyze the methods of the Master purely from the manner in which He taught. In doing this we shall use Horne's book, Jesus--The Master Teacher, which is an outline for this particular study, as a guide. And lengthy applications to modern times will not be necessary, because they will become very apparent throughout our discussion.

How Jesus Secured Attention

In analyzing Jesus' methods of teaching--and truly this is worth trying because no greater teacher has ever tread this earth; and it is in this way that we can benefit most from His methods and example--let us first consider His relation to His hearers. How did He secure the attention of His hearers? Attention is necessary when one mind wishes to approach another. Ordinarily in human intercourse this is done by a word, gesture or touch. "The need of winning attention and of keeping it is felt, not only by the teacher before his class," says Horne, "but by the preacher before his congregation, the lecturer before his audience, the lawyer before his jury, the salesman before his purchaser, and the writer and the advertiser, though only the printed page is before their readers. Anybody who influences anybody else must first have their attention."⁴⁰

Jesus had the attention of His auditor, and still has the attention of those who only hear of Him. None among mankind before or after Christ's time has received such universal attention as Christ Himself. Why was this? How did Jesus so capture the attention of His generation, and, we may add, of all generations? For He is a teacher of the world.

Before answering this, let us first distinguish between two types of attention: voluntary--with effort; involuntary--without the sense of effort, with interest. Here psychologists have given familiar terms

somewhat unfamiliar meanings. Viz., we may ordinarily think of a thing done voluntarily as done willingly and with interest, thus, if one attends the Bible class because of a personal interest and not because he is compelled; and we may think of a thing done involuntarily as done unwillingly. But these meanings do not fit voluntary or involuntary attention; rather the opposite.

Voluntary attention, with effort, may be attention given unwillingly, because the object attended to, though uninteresting, is considered important and attention must therefore be given to it. Or voluntary attention may be given through fear of consequences of inattention. Thus a boy may voluntary attention to the multiplication table.

Involuntary attention is that given without the sense of effort to an object interesting in itself. Because such attention is given with interest, it is likely to be given willingly. It may lead one to put forth much endeavor, but without the hard sense of effort. So one may read an interesting story till late at night.⁴¹

What kind of attention did Jesus receive? From the account of the Gospels we find that He received both kinds of attention, His willing disciples attended involuntarily. His unwilling auditors and critics, hearing Him, not because they wanted to learn and obey, but to ensnare Him in His talk, gave voluntary attention.

The following is a short list of the two types of attention given by some of the hearers recorded in the Gospel of John; and others:

Involuntary Attention

Nicodemus who came to Jesus to learn, Jn. 3.
The five thousand whom Jesus fed no doubt began with involuntary and ended with voluntary attention when they followed Him to Capernaum to get something to eat again, Jn. 6.

Voluntary Attention

The woman of Samaria. Later this attention became involuntary, Jn. 4.
The Jews who sought to kill Jesus because He had healed the impotent man on the Sabbath. Jn. 5.

⁴¹Horne, Op. Cit., pp. 10 f.

Involuntary Attention

Mary sitting at Jesus' feet listening to His words.

Pilate's wife, but glimpsing Him perhaps, gave involuntary attention.

His fellow-townsmen, with "eyes fastened upon Him" in the synagogue, began by giving Him involuntary attention, though it passed into attention of the voluntary type as they drew back from the greatness of His claim.

The multitudes gave involuntary attention, "hearing Him gladly."

Voluntary Attention

Martha, whose attention was demanded by Jesus.

Pilate, with no interest in the proceedings instituted by the ecclesiastical Jews, but rather a distaste

Those sent to take Him, returning without Him, but with the reason that "never man so spake as this man," began with voluntary and ended with involuntary.

So also the Jews who believed in Him secretly, not openly, for fear of the ridicule of their fellowmen.

How did Jesus secure attention? This did not seem to be a problem to Him. "He could not be hid." He secured attention because first, there were many things about Him to interest people; second, He knew what to do to get attention.

There was something about Jesus, which we may call personal magnetism, that drew the attention of the people. The sum of His qualities made Him unique, matchless, winsome. In other words, it was the personality of Jesus that attracted the attention of men. This was so striking that men, with their expectation of a Messiah to come would say of Him, "Can this be Messiah?" "When Messias cometh, will He do more wonderful things than this man?" But others would say, "He is a Samaritan and hath a devil." Others would say that He had not learned letters, yet He was more than a match for scribes, that He came from Galilee, not Judea, that He was a Nazarene, that He was followed by crowds, and that He was always doing and saying wonderful things. So the people of Palestine were interested to place Jesus correctly in their view of life. It was the habit of Jesus to let people freely see in Him the Messiah for whom they looked, rather than publicly to proclaim it, though He did the latter also, by

implication, in the Nazareth synagogue. So His Messiahship interested the people.

Christ's claim to be able to forgive sins on earth also attracted attention to Him. He even taught this power to His disciples. This would naturally interest the people in a natural way, and the rulers in a theological way.

The exalted content of His message also interested the people, as Horne mentions, "Accustomed to legalism as they were, here was a teaching of love that fulfilled all law, of mercy that was more than animal sacrifice, of a loving Father who saved and did not condemn the world."⁴²

The people were also interested in Jesus as a wonder worker, though He did not care for such regard. At the beginning of His ministry already His fame spread throughout the region of Capernaum, because of the wonders which He wrought in loving and helpful sympathy. Crowds followed Him to be fed, others to be healed. Even Herod in his palace had heard of Him and had desired in kingly curiosity to see some magical work by Him. This, together with Herod's evil treatment of John, so filled Jesus with indignation and contempt that "He answered him never a word." It was one of the times when even the silence of Jesus spoke with flaming tongue.

Another thing about Jesus that attracted attention was His interest in high and low alike, His social freedom. He mingled with publicans and sinners and ate with them, received them, was known as their friend, and so scandalized the leaders. But He was equally at home in the house of Simon the Pharisee at Bethany, and while there He permitted gracious social attention from a forgiven sinful woman. Besides, though keeping both the letter and the spirit of the law of Moses, He paid no attention

⁴²Op. Cit., p. 15.

to the traditions of the elders about ceremonial observances. He was above the established good usage, both religious and social, of His day.

There are still other things about Jesus that interested His followers, but may those mentioned suffice. Let us rather now consider some of the things he did to get attention.

He called for it. "Hear," "hearken," "behold," "give ear," He often said.

He announced His coming to any city in advance by messengers, sending His disciples ahead into every city whither He Himself was about to come, in other words, He advertised.

He used posture--not that He ever posed. "When He was set (the position of the Oriental teacher) His disciples came unto Him, and He opened His mouth, and taught them," He would sit in a boat on the lake and teach people on the shore.

He spoke in concrete, pictorial, imaginative language, which easily catches and holds the attention, as a moving picture does today. The phrase "fishers of men" may rivet the attention like a fixed idea.

He used the familiar to explain the unfamiliar. Thus, He said that men do not put new wine into old bottles to explain why He and His disciples, contrary to the custom of John and his disciples, did not fast. His parables exemplify this point very well.

He did not belabor a point in His teaching, but passed quickly from one phase to another of His general topic. Thus the different beatitudes. So, too, parables were spoken successively, one story after another, as "The Lost Sheep, The Lost Coin, The Lost Son." Here is unity in variety.

He won attention because His teaching was so different from that of the scribes. "He taught them as one having authority and not as their

scribes." Men will listen to and obey one who speaks with authority, rather than one who speaks for the authorities.

He also received attention because He paid attention. He saw and was interested in what people were doing and saying, and in their needs, and in helpful sympathy He drew His soul out unto them. His works prepared the way for His words.

All of these, in addition to His personal magnetism, created such an interest in His learners that it led them to make the supreme effort of their lives. "As fishermen," says Horne, "they would never have expended nervous and muscular energy to the same extent that they did as followers of Jesus. The pedagogy of Jesus was not the soft pedagogy of interest alone, nor the hard pedagogy of discipline and effort alone, but the combined energy of effort through interest."⁴³

Jesus' Points of Contact

The points of contact which Jesus established between His hearer and Himself are also worthy of consideration. By a "point of contact" in teaching we mean how minds come to meet, the common meeting places of mind with mind. "Just as we rub elbows" in the physical world, so minds have points of contact in the mental world. Usually these points of contact are matters of common or joint interest. The one who establishes the point of contact knows the other so well or so sympathetically that he catches him where he lives. To do this involves adaptability and tact on the part of the teacher. He must be thinking about his pupils or his auditors or the other fellow, as well as about what he himself has to say or do. It is very difficult for a self-conscious or an awkward person to make contacts. He is like a defective electric light bulb---there may be physical contacts, but no flashes of light.

⁴³Op. Cit., p. 15. For complete outline of this section cf. Horne, ch. III.

Such mental meeting places are an essential requisite before there can be any teaching, or exchange of ideas. Without them the hearer may or may not receive any benefit from the teaching occasion, what is said may go "over his head," or make no real appeal to him at all. But once two people feel that they have common interests, there is a basis for further transactions. Horne says, "Without the sense of contact established, two minds may pass as ships in the night without speaking. One of the commonest ways of getting together mentally is by a story, incident, or bit of humor."⁴⁴

Christ observed the point of contact very closely. An interesting study of this is John 1, 35-51 when Christ gets His first disciples.

Let us note the steps in which Jesus proceeded to establish contact:

1. Jesus walked where His presence could be noted by John the Baptist.
2. He used His eyes. He "observed" Andrew and John coming after Him, "gazed" at Simon, He "saw" Nathanael approaching, and had previously "seen" him under the fig tree in meditation.
3. He opened up conversation, with the two, with Simon, with Philip, and with Nathanael.
4. He asked questions, "What do you want?" He made use of His observations, "You are Simon, the son of Jona." "Behold an Israelite indeed, in whom is no guile!" "Before that Philip saw thee, when thou wast under the fig tree, I saw thee."
5. He invited companionship, "Come and see." They stayed with him the rest of that day. "Follow me."
6. He used the power of the name. We all like to be recognized, and called by name. Further, in handling the name, He took a personal liberty in an acceptable way with a sense of humor. "You are Simon, the son of Jona: Thou shalt be called Cephas."

7. He understood character, and showed that He did. "Here is a genuine Israelite! There is no guile in him." That astonished the doubting Nathanael. The open compliment was not lost on him. His pride was perhaps tickled as he recognized himself under the fine tribute. He began to capitulate. Somewhat bluntly without address, he asked: "How do you know me?" The answer, showing that Jesus had noted him under that fig tree in pious meditation, appreciating Nathanael at his strongest points, led to immediate and unconditional surrender: "Rabbi, you are the Son of God, you are the king of Israel."

It is small wonder that a teacher who could establish such contacts had loyal followers. And according to Mark 1, 16-20 and Luke 5, 1-11 He contacted Peter, Andrew, and John for the second and third times. Let us note the steps in making contact in Mark 1, 16-20:

1. As He walks along the sea He observes Peter and Andrew fishing, and notes that that is their occupation.
2. As He approaches them He invites them to come along with Him and He will make them "fishers of men." When Jesus spoke of fishing He met them on their mental plane. But by adding that He would make them fishers of men He naturally aroused their interest to such an extent that they forsook everything to follow Him. So also in Luke 5, 1-11, Jesus met the fishermen on their plane of interest.

Nicodemus seems to have felt under the necessity of establishing a point of contact with Jesus. Note how cleverly he does this; he contacts Jesus with a confession of His divine commission, and with the admission of his great teaching ability, in other words, with a compliment. Jn. 3, 2.

The point of contact which Jesus made with the woman of Samaria was very clever, yet so simple. She had evidently come to draw water.

Jesus was probably thirsty so He asked for a drink. It was a natural request for a favor. Yet it surmounted two high walls of separation, that He was a Jew and she was a sinful Samaritan. John 4, 8.

When Jesus sought contact with the thirty-eight-year invalid at the pool of Bethesda He used the question approach on the matter of greatest concern to the man, "Wouldest thou be made whole?" John 5.

It is also clear that when multitudes followed Him it was because effective points of contact had already been established. Such was the case with the crowds to whom the Sermon on the Mount was given. The two main general methods by which He himself had established such contacts are suggested in Luke 6, 17: "...which came to hear him, and to be healed of their diseases." But Matth. 4, 24 shows that there was another influence in the gathering of a crowd at work: "And his fame went throughout all Syria." Putting these three things together, we see the crowds assembled because of what Jesus had said and done and because of social suggestion--the spreading of fame.

In Matth. 9, 10-13 we find another interesting mode of contact which Jesus used. This was contact made through eating and drinking with them, the publicans and sinners. From reading this account one gets the impression that Jesus was what we would term today "a good mixer." And any one who is a "good mixer" has developed the art of making contact.

In the story of Zaccheus recorded in Luke 19, 1-10 Jesus saw how anxious this publican was to meet Him. So when Jesus passed along the street where Zaccheus had climbed a tree to get a glimpse of Jesus, the Master took the liberty to invite Himself to the house of Zaccheus, because He knew this man's heart. And if we read the entire account we again see how behind every contact established there seems to have been the helpful disposition of Jesus coupled with the desire to complete the fragmentary lives of people

In the triumphal entry, by riding upon a colt, the foal of an ass, Christ was evidently trying to assimilate in the minds of the people the prophecy concerning Him as King with the true event, the fulfillment of the prophecy, and thus make contact with them. Here He used an act to serve His purpose. Matth. 21, 1-11; mark 11, 1-11; Luke 19, 29-44; John 12, 12-19.

After the denial by Peter, Jesus merely used His eyes without saying a word to gain contact. Luke 22, 61. And to show that Jesus was especially concerned about him and that He still loved him the angel mentioned Peter's name especially when the women were commanded to tell the disciples that the grave was empty on Easter morn. Mark 16, 7. And then it is interesting to note how Jesus again opened contact with Peter by asking Peter whether he still loved Him, because Jesus had shown before that He was still concerned about Peter and still loved him. John 21, 15.

If we were now to sum up all the modes of contact which Jesus employed we would have a long list. The chief thing that we learn from Him in order to make contact we must have the will and the skill. And after we have made a mental contact, apperception is the way of keeping it, as we shall see later on.⁴⁵

Jesus' Aims in His Teaching

Every good teacher must have both objectives in his teaching and the means of attaining them. In other words, "he must have strategy and tactics," says Horne. "Without strategy, tactics have no goal; without tactics, strategy has no means of attainment."⁴⁶

What were the objectives or aims of the Master Teacher?

1. To do His Father's will and work. John 4, 34: "My meat is to do

⁴⁵On this section dealing with points of contact see Horne, Op. Cit.,

ch. IV, pp. 18-24.

⁴⁶Op. Cit., p. 25.

the will of him that sent me, and to finish his work."

2. To be accepted as the Messiah, "I that speak unto thee am he."
"Whom say ye that I am?"

3. To win learners and to train them as witnesses of Him. So He called man, and chose a few to be apostles, and sent them forth two by two, and said to them, "Ye are my witnesses."

4. To substitute vital for formal religion. This covers a great deal, including the prayer of the publican, the benevolence of the widow, fasting in secret, the elimination of the motives of murder and lust and hatred, perhaps even the destruction of the sacrificial system in the cleansing of the temple. "I desire mercy and not sacrifice." "Pray to the Father in secret."

5. To fulfill the law in the new universal kingdom which He established. "Think not that I am come to destroy law or the prophets. I am not come to destroy but to fulfil." Most of the parables were designed to make plain to discerning minds the nature of the kingdom.

6. To show by example and to teach by precept the way of life. "I am come that they might have life, and that they might have it more abundantly." He came to bear witness to the truth that by losing life we gain it. He gave His life as a ransom for many.

7. To quicken the faith and hope of men. He added to John the Baptist's gospel of repentance the injunction: "Believe the gospel," i.e., accept as true the good news of God's love and act accordingly. His concern was that at His coming again He should find faith on the earth.

8. To break the bonds of race prejudice and show that He came to save all mankind. He talked with a Samaritan woman at noon. He made a Samaritan the model neighbor of one of His stories. He healed the daughter of a Syrophenician woman and the servant of a Roman centurion.

He received Greeks and spoke to them of life through death. He talked of His "other sheep," of the leavening of "the whole," of the salt of "the earth," of the light of the "world."

9. To destroy the works of darkness. Thus by the finger of God He cast out demons, healed diseases, and relieved affliction of every kind, and gave His disciples power and authority over the demons.

10. To lead all mankind into the eternal mansions in heaven which He had prepared. That was the sole purpose of His suffering and death under Pontius Pilate.⁴⁷

We must to a certain extent read Christ's aims in terms of His accomplishments. But that is justifiable because there could be no end in teaching if there were no aim.

The aims mentioned above are drawn from His own teachings. Let us see how they compare with the set of standards accepted by modern pedagogy. Horne gives the following list:

1. To develop a sound body.
2. To form a good character.
3. To refine feeling.
4. To inform and equip the intellect.
5. To make a good citizen.
6. To cultivate productive skill.
7. To relate life to its Source and Goal.

Horne adds though that this standard probably would not be found in its entirety in the usual books today on educational theory. He says that points three and seven are frequently omitted, but that it is a fair composite picture of what educators hold today concerning the aims of education.⁴⁸ Let us now compare these with Jesus' aims:

1. He healed the bodies of men and made them whole.
2. He lived and taught the highest standards of moral character.
3. He pointed out the beauty of nature.
4. He taught ethical and spiritual truths and trained the intelligence of His disciples.

⁴⁷Horne, Op. Cit., pp. 26 f.

⁴⁸Op. Cit., p. 25.

5. He was a good citizen and taught obedience to civil authority.
6. He was a carpenter and taught the economic virtues.
7. He was the Son and spiritualized life.

Truly Jesus practiced what modern educators preach, that complete education is sevenfold; namely, physical, moral, esthetic, intellectual, social, vocational, and spiritual. In both practice and theory the Master Teacher long ago set up the standards which are also those of our modern pedagogy.⁴⁹

Jesus' Use of Problems

Now we shall begin the analysis of Jesus' strategy which He employed to achieve His aims or objectives. It is comparatively easy to set up a certain standard of objectives in pedagogy, but to reach the end of these objectives is an entirely different problem which may involve many difficulties and hardships. The first point that we shall consider in analyzing Christ's strategy in achieving His aims is His use of problems. By that we mean that He met people on the ground of their problems and needs.

There are several kinds of problems. Some grow immediately out of our experience and their solutions affect the conduct of daily life. These are practical in character. Other problems are proposed by the intellect to itself, their solutions are difficult or impossible to reach, and, if reached, they affect life little or none. These problems are theoretical. And then there is a third group of problems, like free will, whose solutions are theoretical but whose applications are practical. It is this theory which deals largely with faith, because faith, in a way, is making an absolute truth and reality out of something that is given in a theoretical manner. And it has also been shown that the solution of a theoretical problem may become practical.

⁴⁹For a study outline on Jesus' aims in teaching see Horne, Op. Cit., ch. V, pp. 25-29.

In fact, that is the way most of our modern inventions have become practical.⁵⁰

So, the facing of a problem is the beginning of real thinking, and if that is the case, then it is also the basis of real teaching. "Such teaching," says Horne, "is not only interesting, it is also effective in changing conduct, and this is what we want in teaching morality and religion, which, if they do not affect life, are nothing."⁵¹

Jesus used the problems which His hearers, both pupils and critics brought to Him and those which He brought to their attention in His teaching. To show how Jesus used the problem method let us make a list of some of the problems as they are presented in Mark's gospel, excluding those of healing on request.

<u>Persons</u>	<u>Their Problems</u>
The scribes, 2, 7.....	Who can forgive sins?
Scribes and Pharisees, 2, 16....	The association of Jesus with publicans and sinners.
"They," 2, 18.....	Why the disciples did not fast.
The Pharisees, 2, 24.....	Sabbath observance.
The scribes, 3, 22.....	How Jesus cast out demons (note their solution).
His fellow-townsmen, 6, 2.3.....	The sources of Jesus' power.
The scribes and Pharisees, 7, 5.	Why the disciples did not observe the traditions.
The Pharisees, 8, 11.....	They wanted a sign.
Peter, James and John, 9, 11....	The coming of Elijah.
The disciples, 9, 38.....	Who is the greatest?"
John and others, 9, 38.....	Tolerance of other workers.
The Pharisees, 10, 2.....	Divorce.
The rich young ruler, 10, 17....	Inheriting eternal life.
James and John, 10, 37.....	Sitting on his right and left hand.
Chief priests, scribes, and elders, 11, 28.....	The authority of Jesus.
Pharisees and Herodians, 12, 14.	The tribute to Caesar.
Sadducees, 12, 23.....	The resurrection.
A scribe, 12, 29.....	The first commandment.
Peter, James, John and Andrew, 13, 4.....	"When shall all these things be?"
Some at Simon's dinner, 14, 4...	The waste of ointment.
The high priest, 14, 61.....	Whether Jesus claimed to be the Christ.

⁵⁰Horne, Op. Cit., pp. 30. 31

⁵¹Ibid., p. 32.

Note that the problems faced here by Jesus were mostly not of His own choosing, but were brought to Him, sensed as primary by those who brought them. Of three, however, He chose to make an issue, namely, the charge that He had Beelzebub, the indignation at the waste of the ointment and the conversation of the disciples concerning the greatest.

An interesting study now would be to go through the list and study the solutions which Jesus gave to the problems. Then study the effects of the solutions when they are recorded. This will open to us a vivid glance into the mastery of Jesus' teaching. For His teaching in this light shows us that much of it followed in this order: problem--solution--action. If the solution will bring no action that is then a sign that there is something wrong with the solution, it is only theoretical and not practical, it only affects the intellect and not the will.

This subject could be made an interesting and worthwhile study for the Sunday School Teachers group. For example, from the Sermon on the Mount make a list of problems on which Jesus chose to speak, sensing them as the problems of the multitudes; whether they were theoretical or practical, etc.

There is another mode of approach to this matter. The term problem suggests particularly something intellectual, though, of course, problems may be emotional and moral as well as intellectual. The word need suggests particularly what is felt as a need.

The following is a list of some of the needs of people which Jesus met:

- The healing of the body.
- The forgiveness of sin.
- The release from fear.
- The satisfaction of the desire to know.
- The redirection of motive.
- Relief from Sabbatarianism.
- Guidance in how to pray.
- The right evaluation of sacrifice and mercy.
- Social recognition.

A universal rule of conduct.
A true estimate of wealth.
The dignity of humble service.
Right regard for children.
Ability to be cheerful in a world of tribulation.
Knowledge of the greatest commandment.
The right attitude toward the letter of Scripture.
The increase of faith.
The spirit of truth.
The resolution of doubt.
The showing forth of the Father.
The condemnation of hypocrisy in religion.
Ministry to cities and multitudes.
The restoration of religious sanity to diseased minds.
The satisfaction of hunger.
The welcome of sinners.
(etc.)

There would be no limit to this list if we tried to mention all the needs which Jesus met, because that is why He became man, to meet the needs of man.

This again would be interesting work for our Sunday School Teachers to illustrate from the Gospels the needs of the people which Jesus met, to see whether they can find any religious or moral need which Jesus did not meet, etc.

The more one studies this phase of Christ's teaching, the more one must conclude that Jesus met all the moral and religious needs of men, inspired them to find satisfaction of all their needs in Him and in His word.

If many of our ministers and teachers would observe this more carefully and would try to learn from the Master in this respect, there would be less of this highly theoretical teaching and preaching and more of a practical value; it would go somewhat beyond the intellect and affect the will.⁵²

⁵²For the complete outline of this section see Horne, Op. Cit., pp. 30-38.

Jesus' Conversations

To study Jesus' conversations let us do that according to some system in the light of a brief summary of Washington Gladden's essay entitled Qualities of Good Conversation.

"There are just two indispensable qualifications of a good conversationalist. The first is a good mind, the second is a good heart. The good heart is by far the more important and the one more likely to be disregarded.

"The good mind implies: 1) Natural ability; 2) intelligence; 3) discipline.

"The good heart implies: 1) Good humor; 2) charitableness; 3) candor; 4) sympathy; 5) earnestness; 6) sincerity; 7) modesty.

"The good conversationalist is one who cannot only talk well, but also listen well.

He came to the conclusion that if a person would talk well he must live well. This he based on Jesus' own words: "How can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things."⁵³

When we study the conversations of Jesus we almost come to the conclusion that Dr. Gladden gathered his qualifications of a good conversationalist from Jesus, because His conversations comply so well with all the points of a good conversationalist that Dr. Gladden lists. For example:

The fact that He often silenced His intellectual critics showed His intelligence and natural ability, although He perhaps never attended their schools of higher learning. (Matth. 19, 3-9; Luke 20. 19, 26, et.al.)

The fact that Mary sat at His feet with joy reveals His intelligence to a less degree, but rather brings out His charitableness, modesty, in general, the good heart. (Luke 10, 39, 42).

The fact that He was able to engage successfully in dialectic with the graduates of the rabbinical schools of that time though He had not attended them shows His great natural ability, a good mind. (John 8).

His conversation which included the illustration of the fall of Siloam's tower reveals a good mind, intelligence. (Luke 13, 4)

His conversation concerning the baptism of John the Baptist reveals a well-disciplined, a good mind, by the way in which He works up to the point He wishes to make. (Luke 20, 19-30)

The conversation concerning Herod's designs of His life shows good humor in the answer to the Pharisees warning. (Luke 13, 31-35)

His conversation with the Pharisees while He was eating with the publicans and sinners shows charitableness, a good heart. (Luke 15)

In His conversation with the Pharisees and scribes concerning Corban He was not uncharitable, but He was just and frank with His words. (Mk. 7)

In His conversation with Pilate concerning kingship He reveals His candor. (John 18, 33-38)

In His conversation with Martha He shows sympathetic insight in domestic duties. (Luke 10, 41, 42)

He shows His sincerity in His conversation with the rich young ruler. (Matth. 19, 16-22)

He also shows modesty in the same conversation: "Why callest thou Me good?"

Jesus shows wit in the conversation with the Pharisees concerning casting out of devils. (Luke 11, 19)

Every conversation of His shows that He was a good listener. He always gave those who were conversing with Him an opportunity to say all they pleased.

This list could be continued endlessly, but let us limit ourselves to chapters 10, 11, and 12 of Mark's gospel. These three chapters give us a wonderful picture of Christ's remarkable ability as a conversationalist. Chapter ten can be divided in the following conversations:

- 10, 2-13: His conversation with the Pharisees and disciples concerning divorce.
- 10, 13-18: His conversation with His disciples concerning little children.
- 10, 17-22: His conversation with the rich young ruler concerning the requirements to get to heaven.
- 10, 23-27: His conversation with His disciples concerning the danger of riches.
- 10, 28-31: His conversation with Peter and the disciples concerning the reward for following Him.
- 10, 32-34: His conversation about His death.
- 10, 35-45: His conversation with the sons of Zebedee and the disciples concerning James' and John's request to sit at Jesus' right and left in heaven.
- 10, 46-52: His conversation with blind Bartimaeus who requested his sight to be restored.

So chapters eleven and twelve could also be divided. And if we read these chapters carefully we find certain characteristics in His conversations, such as:

- 1. That they are brief.
- 2. They are purposeful.
- 3. They are direct, to the point.
- 4. They are personal.
- 5. They are in the mental range of the interlocutor.
- 6. They are instructive, communicative.
- 7. They are responsive.
- 8. They are courageous.
- 9. They are at times rebuking.
- 10. They are marvelous.
- 11. They are friendly.
- 12. They are frankly appreciative.
- 13. They are pleasure- and at times pain-giving.
- 14. They are more dialogue than monologue.
- 15. They show that He is quick-witted.
- 16. They are uncompromising.
- 17. They are dignified.
- 18. They are stimulating.

Doubtless this list could be extended much more.

The best way to derive the benefit of Christ's conversations is by studying them privately, and being personally impressed by the Master's ability to which they testify.⁵⁴

Jesus' Questions

In studying the questions of Jesus we come very near the heart of the teaching methods of Jesus, because he who cannot ask a skillful question will never be a great teacher.

It would be interesting and worthwhile to list all the different questions of His recorded in the gospels. The following list contains the questions from about one-third of His ministry:

"How is it that ye sought me?"

"Knew ye not that I must be in my Father's house?" (His first recorded words.) Luke 2, 49.

"What seek ye?" John 1, 38.

"Woman, what have I to do with thee?" John 2, 4.

"Art thou the teacher of Israel, and understandest not these things?" Jn. 3, 10.

"If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things?" John 3, 12.

"Say not ye, There are yet four months, and then cometh the harvest?" Jn. 4, 35.

"Why reason ye in your hearts? Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk?" Luke 5, 22. 23.

"Wherefore think ye evil in your hearts?" Matth. 9, 4.

"Wouldst thou be made whole?" John 5, 6.

"How can ye believe, who receive glory one of another, and the glory that cometh from the only God ye seek not?" John 5, 44.

"But if ye believe not his writings, how shall ye believe my words?" Jn. 5, 47.

"Did ye never read what David did?" Mark 2, 25. 26.

"Or, have ye not read in the law?" Matth. 12, 5.

"Is it lawful on the sabbath day to do good, or to do harm? to save a life or to kill?" Mark 3, 4.

"What man shall there be of you, that shall have one sheep?", etc. Matth. 12, 11

"But if the salt have lost its savor, wherewith shall it be salted?" Matth. 5, 13.

"For if ye love them that love you, what reward have ye?" Matth. 5, 46. 47.

"Is it not the life more than the food?"

"Are ye not much better than they?" Matth. 6, 25. 26.

"Which of you by taking thought can add one cubit unto his stature?"

"And why take ye thought for raiment?" Matth. 6, 27. 28.

"Shall he not much more clothe you?" Matth. 6, 30.

"And why beholdest thou the mote that is in thy brother's eye?" etc. Matth. 7, 3. 4

"Or what man is there of you, who, if his son shall ask him for a loaf will give him a stone?" Matth. 7, 11.

⁵⁴For an outline by which to study Jesus' conversations see Horne, Op. Cit., pp. 39-44.

"Do men gather grapes of thorns?" Matth. 7, 16.
"What went ye out into the wilderness to see?" Matth. 11, 7-9.
"But whereunto shall I liken this generation?" Matth. 11, 16.
"Which of them therefore will love him most?" Luke 7, 42.
"Seest thou this woman?" Luke 7, 44.
"How can Satan cast out Satan?" Mark 3, 23.
"And if I by Beelzebub cast out demons, by whom do your sons cast them out?" Matth. 12, 27.
"Or how can one enter into the house of the strong man, unless he first bind the strong man?" Matth. 12, 29.
"Ye offspring of vipers, how can ye, being evil, speak good things?" Matth. 12, 34.
"Who is my mother?" Matth. 12, 48.

Surely it would be well worthwhile the time to complete this list, and then study the circumstances under which each question was asked, and for what purpose.

Now let us list some characteristics that are found in Jesus' questions:

- Practical - "Wouldst thou be made whole?" John 5, 6.
Original - "Why reason ye in your hearts? Which is easier to say, Thy sins are forgiven thee; or to say, Arise and walk?" Lu. 5, 22-23.
Personal - "Simon, son of Jonas, lovest thou me more than these?" Jn. 21, 14.
Rhetorical- "But if ye believe not his writings, how shall ye believe my words?" John 5, 47.
Stimulating- "Why are ye fearful, O ye of little faith?" Matth. 8, 26.
Definite - "Woman, where are thine accusers?" John 8, 10.
Searching - "Whom do men say that I am?" Matth. 16, 13.
Adapted to the individual ; "Woman, what have I to do with thee?" Jn. 2, 4.
Silencing - "If David then calleth him Lord, how is he his son?" Mt. 22, 45.
Clear - "Wouldst thou be made whole?" John 5, 6.
Brief - "What seek ye?" John 1, 38.

This list could be enlarged, but let us continue with some of the purposes of His questions:

To make one think: "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" Mark 3, 4.

- To secure information for Himself: "Whom say ye that I am?" Luke 9, 20.
- To express an emotion - surprise: "Art thou a master of Israel, and knowest not these things?" Jn. 3, 10.
disgust: "How is it that ye sought me?" Lu. 2, 49.
anger: "O generation of vipers, how can ye, being evil, speak good things? Mt. 12, 34.
- To introduce a story: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine and in the wilderness, and go after that which is lost, until he find it?" Luke 15, 4.
- To follow up a story: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" Luke 16, 11.
- To recall the known: "Have ye never read what David did, when he had need, and was an hungered, he and they that were with him?" etc. Mark 2, 25. 26.
- To awaken conscience: "Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?" Matth. 23, 17. 19.
- To elicit faith: "But whom say ye that I am?" Mark 8, 29.
- To clarify the situation: "What did Moses command you?" Mark 10, 3.
- To rebuke criticism: "Can the children of the bridechamber fast, while the bridegroom is with them?" Mark 2, 19.
- To put one in a dilemma: "The baptism of John, was it from heaven, or of men?" Luke 20, 4.

To be able to ask questions intelligently and beneficially the instructor must ask them in such a manner that they will meet the intelligence, interest, attention, memory, or even conduct of the hearers. And in no one's teaching has the world ever seen the art of asking questioning exemplified more perfectly than in Jesus' teaching, although history also lauds Socrates and others very highly in this respect.

Since we are limited in our discussion we urge every pastor and teacher to study Jesus' questions carefully. A great lesson in the art of questioning can be found in the gospels, which, we may say, is climaxed in the questions with which Jesus so frequently silenced His opponents.

Jesus did not wish to argue with His enemies so He quickly silenced them with a question. Surely every pastor could learn something from this example of Jesus.

In conclusion we may say that the foundation of good questioning is a thorough knowledge of the subject matter, and a good understanding of the ones questioned. This applies in whatever field one is teaching.⁵⁵

Jesus' Answers

It was stated above that when we consider the questions of a teacher we come near the heart of his teaching methods, but equally important as the questions are also the answers and the manner in which he answers the questions of his pupils. The answers which a teacher gives are especially important because it is through them that he can do his most effective teaching. When we carefully study Jesus' teaching methods we see that He did most of His teaching through answers to questions which were asked Him.

Let us study a few of His answers. After speaking His first parable concerning the four kinds of soils, His disciples asked, "Why do you speak in parables?" Then note His long, thorough, detailed answer in Matth. 13, 10-23. The first verse, v. 11, would have sufficed for the average teacher, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given," but not so with Jesus. He takes further opportunity to teach His disciples by showing them how a prophecy of Isaiah is being fulfilled in His use of parables. And then to be sure that the disciples would understand the parable, He gives them a very accurate explanation of it. What a wonderful Teacher to answer in such a manner!

In the midst of the sudden storm that swept down on the lake, they awoke Him, saying, "Master, carest thou not that we perish?" First, He

quieted the sea, and then asked, "Why are you afraid like this? Why not have faith?"

At least three things stand out. First of all He answers the question of alarm by doing something. Then, after quiet was restored and their paroxysm of fear was past, He replied, not to their question, but to their real need with two other rhetorical questions, in which He rebuked their fearfulness and its cause--lack of faith. This question He answered with a deed, and themselves He answered by asking two questions.

At the feast of Matthew Levi the Pharisees and their scribes murmured against His disciples, and asked: "Why eateth your Teacher with the publicans and sinners?" The reply of Jesus was: "They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire mercy and not sacrifice: for I came not to call the righteous but sinners." (Matth. 9, 11-13).

Here again we find three outstanding features of His answer. First He begins with a figure of speech which must have been an awful jolt for the Pharisees to take; because they evidently knew whom He meant by "they that are whole," yet they could not say anything because if they did they would admit that they felt struck, so they realized that it would be best for them to keep their silence. Then He cites a quotation from Hosea--which they would accept because the Old Testament was their authority--to justify His actions. And finally He states His mission, "I came not to call the righteous but sinners."

What a wonderful answer! Note how cleverly Jesus answered the questions of his opponents in the presence of two extremely different classes of people, yet the answer applied some benefit to both. With that figure of speech, which bore sarcasm with it, and with the quotation from Hosea He silenced His opponents and justified His actions.

With the statement of His mission He brought sweet comfort to this low class of people and assured them that He had come for them, despite the opposition from the Pharisees and scribes.

Some of the disciples of John asked Jesus: "Why do we and the Pharisees fast oft, but thy disciples fast not?" Jesus had the greatest respect for John and his disciples, though their viewpoints of the kingdom were antipodal. This question was not asked in criticism. John's disciples were honestly puzzled and wanted light. Jesus replied: "Can the sons of the bridechamber fast while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then will they fast in that day." (Mark 2, 19. 20)

What a beautiful figure of speech! Jesus compares Himself with a bridegroom in whose company the children of the bridechamber, the best man and his companions, are at the present time, so long as He is in the world. "Now they were surely aware," says Dr. Kretzmann, "of the fact that fasting was commonly looked upon as a sign of bereavement, sorrow and repentance. It would surely not be right and proper for the disciples, therefore, since they were in the midst of the joys of the marriage-feast, to assume doleful faces as though they had suffered a great and bitter bereavement. That time, indeed, was coming when the Bridegroom would be taken out of their midst, then they would have reason for showing every manifestation of grief, John 16, 21."⁵⁶

To that part of their question, "Why do we fast?" Jesus did not reply immediately. He evidently did this to avoid any criticism of John to his disciples. So in His answer He passes on to give the parable of the new wine and the new cloth, by which He answers their question,

⁵⁶O. Cit., sub. John 16, 20.

"Why do we fast." Jesus again shows His skill in answering by giving His answer in such a delicate and tactful manner that the disciples feel satisfied with the information which they received and yet in no way did He lower their respect for John.

The Pharisees and the scribes asked Him: "Why walk not thy disciples according to the tradition of the elders, but eat their bread with defiled hands?"

His reply was: "Well did Isaiah prophesy of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the commandments of me. Ye leave the commandment of God, and hold fast the tradition of men." Then He passes on to speak of Corban and gives the parable concerning defilement. (See Mark 7, 6-23).

What a difference there is between this answer and the foregoing one. In the foregoing instance the disciples asked their question to get information, but the Pharisees came with their question to criticize Jesus and find fault with Him and His disciples. In His foregoing answer He was tactful and gentle; but with the Pharisees His patience is exhausted because of the hardness of their heart, and He uses the weapons of inevasive, sarcasm, and bitter denunciation in answering their question. The fact that He answers with a question, with a quotation from Isaiah, with an illustration of His charge, and with a parable, He denotes His exasperation with this haughty and supercilious people, and shows them what ignorance their question displayed on their part.

The big characteristic feature of Jesus' answers is that He not only answers their question in a direct manner and lets it go at that, but that He also gives the reason for His answer. He gives most of His answers in such a manner that the questioners have something to think about.

Very often He presents His answer in such a manner that they must draw their own conclusions, and thus makes a deeper impression upon them to bring them to action, to gain expression from them. Perhaps the most significant point about His answers is the fact that He answered the questioner as well as the question as is illustrated in His answer to the Sadducees concerning the resurrection (Matth. 22, 23-33), and in numerous other instances. Other outstanding characteristics of Jesus' answers that we might note are:

Informational - His answer to the rich young ruler (Mark 10, 18-21).

Profound - His answers to those who followed Him to Capernaum to get something to eat (John 6).

Answer in the form of a question - His answer to the Pharisees concerning that which may be done on the Sabbath (Luke 6, 3.4).

Answer in the form of a dilemma - His answer to the chief priests, the scribes, and the elders when they asked Him by what authority He taught and preached in the temple (Luke 20, 3.4).

A real but not obvious answer - His answer to the disciples when they asked Him where all the signs of judgment would take place (Luke 17.37).

An answer different from the one wanted - His answer to the Pharisees and Herodians concerning tribute to Caesar (Mark 12, 15-17).

An answer in the form of a story - His answer to the lawyer who asked Jesus who his neighbor was (Luke 10, 30-37).

Silence in answer - Jesus kept His silence in reply to the request of Caiaphas concerning the accusations brought against Him (Mt. 26.63).

An indirect answer - His answer to His disciples when they asked who was greatest in the kingdom of heaven. (Matth. 18, 1-6).

A practical answer to an academic question - His answer to the one who wanted to know whether few are saved (Luke 13, 24-30).

This list can still be enlarged, but the above will serve as somewhat of a guide by which to study the answers of Jesus. As a concluding thought we might again stress the importance of having a thorough knowledge of the subject being taught, so that the instructor need not say, "I don't know," or try to hedge or dodge a vital question. That is one thing Jesus never did do. Let us learn from him.⁵⁷

Jesus' Discourses

This phase of Christ's teaching methods should be of a special interest to every pastor because his teaching is done largely through discourses. It is an established fact that personal contact is an important factor which makes the conversational method of teaching individuals or small groups the ideal method. But circumstances do not always permit that method. We might say that lecturing is justifiable, and often the most successful method, when the lecturer has something new to say; when the group is large, too large for question and answer and for discussion; when the occasion is consequently somewhat formal. But even in all these cases, if possible, the lecture should be followed by discussion and conference.

Jesus made use of the lecturing method, as we shall soon see.

Preaching is, of course, one form of this method. The difference probably between an academic lecture and a sermon is that the former appeals mainly to the intellect, while the latter appeals also to the emotions and the will; that is, the former communicates ideas and the latter awakens impulses.

Now let us consider under what circumstances and to what extent Jesus made use of the lecturing method, that is, taught by means of discourses. First let us recall some of the places where He spoke discourses.

Among these are: The mountain; the lake side; the synagogue in Nazareth, also in Capernaum and in many other towns and cities; the Mount of Olives, from which the Lament over Jerusalem was uttered; Bethesda, in Jerusalem; private homes; the open country; and the Temple. At least, we can clearly see that the place made little difference to Jesus as long as the occasion presented itself.

What were the occasions of His discourses? Among such are: The sight of the multitudes; a question asked by one of the crowd; receiving a longer answer than usual; a criticism passed upon some wonderful work of healing done; the sending forth of the twelve, and also of the seventy; the calumny that He had a devil, requiring refutation; the synagogue service on the Sabbath day; the departure of the messengers of John; the charge that He cast out devils by the prince of devils; the demand for a sign; a question from the disciples, requiring a full answer, concerning, say, the meaning of one of the parables, though only disciples heard such explanations.

The length of these discourses depended also on the occasion and subject matter on which He spoke. His two longest discourses that are recorded are the Sermon on the Mount (Matth. 5-7), and His Eschatological remarks and His Sacerdotal Prayer (John 14-17). This point, however, cannot be stressed because the Evangelists differ in recording the details often of these discourses. The fact that it takes twenty minutes to read the Sermon on the Mount aloud, with conversational speed, does not mean that that is the exact length of His discourse, nor does it mean that all our sermons must, therefore, be of that length. We cannot be positive as to the length of His discourses also in view of the last verse in John's gospel: "And there are also many other things which Jesus did, the which, if they should be written everyone, I suppose that even the world itself could not contain the books that should be written."

To what audiences did Jesus lecture? Regularly some of the twelve disciples were present, though what makes His discourse "public" is that others than the twelve disciples heard Him at some length on a given theme. These others were at times some of His followers, the apostles; or more or less sympathetic men, women and children from the neighboring towns or even countries; or at times hostile critics from Jerusalem; or assembled guests at a social dinner. His audiences thus were groups mixed in various ways, from the standpoints of social standing, sex, sympathy with Him, and age.

So we see that Jesus was not choicy about His hearers; His passion for souls urged Him to use every opportunity to teach, regardless of the type of followers that He had.

Upon what themes did Jesus speak? It was seldom that He gave expository sermons on Old Testament texts; He rather gave a spiritual interpretation of the Law.

The following nineteen discourses listed are short and were delivered to a portion of the Twelve, or to all the Twelve, or to these with still other of His followers present. These could not strictly be called "public" discourses, as outsiders did not hear them. Some of these discourses may have been longer than reported.

The Meaning of the Parable of the Tares, Matth. 13, 36-52.

The Leaven of the Pharisees, Matth. 16, 5-12.

His Church, Matth. 16, 13-20.

His Coming Death, Matth. 16, 21-28.

His Coming Death (again), Matth. 17, 22, 23.

His Coming Death (still again), Matth. 20, 17-19.

Elijah's Having Come, Matth. 17, 9-13.

The Mission of the Seventy, Luke 10, 1-24.

Prayer, Luke 11, 1-13.

The Unjust Steward, Luke 16, 1-13

Occasions of Stumbling, Luke 17, 1-4.

Unprofitable Servants, Luke 17, 5-10.

Faith, Matth. 21, 21, 22.

Humility, John 13, 12-20.

The Lord's Supper, Matth. 26, 26-29.

The Suffering of the Christ, Luke 24, 17-27.
The Preaching of Repentance, Luke 24, 36-49.
Feeding the Lambs and Sheep, John 21, 15-23.
The Great Commission, Matth. 28, 16-19.

The following four discourses were delivered to the same chosen groups as above, but are reported at greater length:

The Mission of the Twelve, Matth. 10, 1-42.
True Greatness, the Sinning Brother, and Forgiveness--one complex discourse, Matth. 18.
The Second Coming, the Ten Virgins, the Talents and the Last Judgment--one discourse, Matth. 24, 25.
The Eschatological Discourse and Sacerdotal Prayer, John 14-17.

He spoke upon the following eight themes to mixed audiences, apparently small, of disciples and others:

Fasting, Luke 5, 33-39.
Sabbath Observance, Matth. 23, 1-8.
Following Him, Luke 9, 57-62.
Eternal Life and the Good Samaritan, Luke 10, 25-37.
Divorce, Matth. 19, 3-12.
The Peril of Wealth, Matth. 19, 16-30.
The Laborers in the Vineyard, Matth. 20, 1-16.
His Death and Glory, John 12, 20-26.

He spoke upon the following themes briefly to mixed audiences, apparently large, of disciples and others:

Blasphemy, Matth. 12, 22-37.
Signs, Matth. 12, 38-45.
Signs (again), Matth. 16, 1-4.
Signs (still again) and Demons, Luke 11, 14-37.
Traditions, Matth. 15, 1-20.
Denunciation of the Pharisees, Covetousness, Trust, Watchfulness, the Faithful Steward, Division, and Interpreting the Time--one discourse, Luke 12.
Repentance, and the Barren Fig Tree, Luke 13, 1-9.
The Good Shepherd, John 10, 1-18.
His Messiahship, John 10, 22-38.
Sabbath Healing, the Mustard Seed, and Leaven, Luke 13, 10-21.
The Elect, Luke 13, 23-30.
The Lament over Jerusalem, Luke 13, 34-35.
Counting the Cost, Luke 14, 25-35.
The Rich Man and Lazarus, Luke 16, 14-31.
The Coming of the Kingdom, Luke 17, 20-37.
Prayer, the Importunate Widow, the Pharisee and Publican, Luke 18, 1-14.
His authority, Tribute to Caesar, the Resurrection, the Great Commandment, the Son of David--public replies to critics in the Temple, Luke 20.
Belief and Unbelief, John 12, 44-50.

He spoke at length upon the following themes to mixed audiences of disciples and others:

The New Kingdom, Matth. 5-7 (The Sermon on the Mount).
His Relations with the Father, John 5, 19-47.
John the Baptist, Matth. 11, 7-30.
The First Group of Parables, Matth. 13, 1-53.
The Second Group of Parables, Luke 15, 3-17, 10.
The Bread of Life, John 6, 22-65.
His mission, John 7-8.
Denunciation of the Pharisees, Matth. 23, 1-39.

He spoke the following to others than the disciples, whose presence is not clearly implied:

Forgiveness, the Two Debtors, Luke 7, 36-50.
Tradition, Matth. 15, 1-20.
Denunciation of Pharisees and Lawyers, Luke 11, 37-54.
Modesty, Giving Feasts, the Great Supper, and Excuses, Lu. 14, 1-24.
Salvation to Zachaeus, with Parable of the Pounds, Lu. 19, 1-27.

To appreciate both the form and the content of the discourses of Jesus, take one of the longer ones, and make an outline of it. This will reveal that Jesus knew how to say much in few words rather than to say little in many words. That will impress their comprehensiveness, and that will show their adaptation to the needs of His day. For example,

Outline of the Sermon on the Mount

- I. Introduction: the Multitudes, the Disciples, the Master, Matth. 4, 25-5, 2.
- II. The Main Points:
 - A. Beginning: The nine Beatitudes: a new set of values, Matth. 5, 3-12.
 - B. Middle:
 1. His disciples are salt of earth and light of world, Matth. 5, 13-16.
 2. Jesus fulfils the law and the prophets, Matth. 5, 17-48. Five illustrations: Murder, adultery, oaths, retaliation, enemies.
 3. Righteousness before God, not men, Matth. 6, 1-18--Three illustrations: Almsgiving, prayer, fasting.
 4. The true treasure is heavenly, Matth. 6, 19-24.
 5. Anxiety not for disciples, Matth. 6, 25-34.

⁵⁸For these classifications of themes see Hastings, Dictionary of Christ and the Gospels, sub "Discourse."

6. Judgment of others condemned, Matth. 7, 1-5.
7. Reverence for sacred things, Matth. 7,6.
8. Seeking and finding, Matth. 7, 7-11.
9. The Golden Rule, Matth. 7, 12.
10. The two gates, Matth. 7, 13. 14.
11. Warning against false prophets, Matth. 7, 15-23.

C. Application: The two foundations, Matth. 7, 24-27.

III. Summary: Jesus sets forth the constitution of the Kingdom of Heaven.

IV. Ending: The multitudes are astonished and follow, Matth. 7,28-8, 1.⁵⁹

When examining the longer discourses we soon see that they have a peculiar structure. This is especially the case with the one outlined above. We see that Jesus' discourse is wholly unlike what now passes for a sermon. It contains quotations from the Old Testament and allusions to it, but it is not our familiar expository discourse. It is not an argued or reasoned address. It cannot be said to have a formal unity, and it is scarcely a systematic treatment of a distinct subject. The remarkable thing is that Jesus never had to dwell long on one point to make it clear. For that reason He could bring in many different subjects into His discourses. He undoubtedly did it also for the sake of retaining the attention and interest of His hearers. Never did He let one point "drag out" or become uninteresting.

If we should try to list all the outstanding characteristics of His discourses we would get an almost endless list. But at the top of such a list we would have to place the practical nature of His discourses. This we find in all His lecturing. Never were His discourses of a purely academic nature. Even when He discussed academic questions with the

⁵⁹This outline is suggested by Dr. Horne, which I think is well done. The two concluding points, the Summary and Ending, may be somewhat general, but nevertheless quite appropriate.

Sadducees concerning marriage in heaven (Matth. 22, 23 f) He made a practical application.

That is the big lesson that we wish to learn from our Master's discourses, namely, that we, as pastors and teachers, make our lectures, discourses or sermons concerning spiritual matters, regardless of what class of people we are addressing, practical, so that we thereby help solve the spiritual problems of our hearers. As we have already stated before, Jesus' aim was to bring to the problems of His people solutions which would result in action. This is exemplified in His Sermon on the Mount. The problem for the people was the keeping of the Law. His solution was the spiritual keeping of the Law. The action that His solution brought is shown us in the last verses, "the people were astonished.....great multitudes followed him."

It is often difficult for the pastor to do this, for that reason it is very essential that he know his people and their needs, and then that he be thoroughly prepared for his work, and above all, that he go to the Lord in Prayer and seek the blessing for his work from Him alone, because, in the end, it is the Lord who "giveth the increase."

Jesus' Parables

One of the most outstanding features of the method of Jesus as teacher is His extensive use of parables. (For the explanation of the parable as Jesus used it, I think Horne gives it quite adequately.)

"A parable is a comparison between familiar facts and spiritual truths. This comparison may be short and pithy, like 'if the blind lead the blind, both shall fall into the ditch' (Matth. 15, 14), or it may be worked out in a story. If worked out in story form, the story may say one thing and mean another, as the story of the lost sheep found by the good shepherd, meaning lost man found by the Savior (Luke 15, 3-7). This the true form of the parable, or the story may embody in itself the truth taught, without referring to another realm beyond itself,

as the story of the Good Samaritan (Luke 10, 25-27). This form of the parable may be called an illustrative story. There is still a third form which the story may take. It is one in which the story and its meaning do not run parallel, like a man and his shadow, but the two are interwoven with each other, as in the story of the Good Shepherd, (John 10, 1-21).⁶⁰

From this classification we can get the following summary:

1. Short comparisons, like the three-word shortest parable:

"Physician, heal thyself" (Luke 4, 23).

2. A story suggesting a comparison between familiar facts and spiritual truths, like the story of the tares in the wheat. This is what is usually designated by the common conception of a parable. Jesus told the story, but not its meaning, unless asked to do so privately by His disciples. It is this kind of parable which is familiarly referred to as "an earthly story with a heavenly meaning."

3. The illustrative story carrying the truth within itself, not above itself, like the Good Samaritan, or the Pharisee and the publican praying in the temple.

4. The allegory, which has the spiritual meaning of the story woven into the telling of it, as in the Vine and the Branches, the Bread of Life, and many others found especially in John's gospel.

An interesting and profitable study would be to list all the parables recorded in the gospels according to this classification. There is some difference of opinion as to the number of parables reported in the gospels. Trench's list, which is mainly composed of the narratives, amounts to but thirty in number. Bruce counts forty-one in all. Van Koetsweld in his Dutch work increases the number to eighty. Some scholars have even carried the figure above one hundred. Perhaps Juelicher's list of fifty-three or Weinel's of fifty-nine

⁶⁰Op. Cit., p. 77.

represent a medium which approximates the actual number. Robinson lists fifty-seven, which I think is a very good list.⁶¹

But let that be as it may, we are now especially interested in the reason for which Jesus used parables to such a great extent in His teaching. Matth. 13, 10-18 throws some light on this question, when the disciples came to Jesus and asked Him why He spoke unto them in parables and Jesus replied, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given," etc. Verses 34 and 35 add another reason, namely, "that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." Then with such passages as Mark 4, 10-12; 4,33. 34; and Luke 8, 9. 10, in mind we can draw some conclusions why Jesus used parables so extensively. He did it to conceal the truth from the unreceptive and to reveal truth to the receptive. The parable was a way of separating the sheep from the goats. It was the method whereby Jesus followed His own injunction, and did not cast that which was holy to the dogs, nor His pearls before the swine. Had He done so, they would have trampled them under foot, rejected His plain teaching, and would have undoubtedly taken Him sooner than they finally did. The parable was the word which would judge them at the last day, showing them not to belong to the understanding kind. In repeating the injunction: "He that hath ears to hear, let him hear," the line of distinction is being drawn between those with and without the hearing ear. So that the result was, as the prophet had said, for all their seeing they did not perceive, and for all their hearing they did not understand, and so did

⁶¹See Willard H. Robinson, The Parables of Jesus, pp. 11,12. Hastings Dictionary of Christ and the Gospels has also interesting material about the parables.

not turn and receive forgiveness (Matth. 13, 14.15).

Without doubt there were also other reasons which Jesus had in mind. We notice that He adopted this method rather suddenly in the midst of His public ministry when the tide of opposition was rising against Him, perhaps as a mode of protecting Himself somewhat in His teaching. Besides, the story is the common Oriental method of imparting truth, and the Old Testament prophets (see, for example, Ezek. 17), as well as the later Jewish rabbis, had used this method though without the perfection of form displayed by Jesus.⁶²

Then, too, Jesus often used the parable as a means of making a difficult truth easy to understand, because frequently He announced His theme and then continued with a parable as an illustration to clarify and impress His theme. For example, when Peter asked Jesus how often he should forgive His brother that sinned against him (Matth. 18, 21-35), Jesus first answered his question directly and then proceeded to illustrate His answer with a parable. This was probably the chief reason for speaking in parables when only His disciples were with Him.

Now let us consider the form of the parables. No one can deny the literary art and beauty which Jesus displayed in His parables. No one can deny this fact. Horne says, "The parable suggests the poetry of heaven by the prose of earth." It conveys a spiritual meaning by the aid of an earthly story, in a manner pleasing to the imagination. "By the canons of literary criticism," says Horne, "the parable of the Prodigal Son is the world's greatest short story."⁶³

Why is it that the parables of Jesus stir the esthetic sense within us, even appealing to children? Among the elements of beauty in the parable are economy of expression, not a word too many; and appeal to the

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This quotation from Horne describes the beauty of Jesus' parables so well that little can be added. Op. Cit., p. 88.

Imagination, giving us something to see with the mind's eye, or hear with the mind's ear. "There simplicity and ease of understanding in the familiar part of the parable, and there are profundity and suggestiveness in its recondite meaning. There are harmony between the parts, proportion, and grace, the whole being a unity composed of related parts. There are appropriateness to the occasion and adaptation to the needs of men. The parable is a neat tool, whether it is revealing truth to friends or concealing truth from enemies. It has the beauty of truth--truth to nature and to human nature in its divine aspects. In short, like any work of art, the parable is the union of the real and the ideal, the material real with the spiritual ideal. And the union is so full and flawless that we call it beautiful."⁶³

Horne even draws an analogy between the parables and the miracles of Jesus insofar as both show the supremacy of the spiritual, but the parable shows it in the region of thought, and the miracle in the region of action. In the one case Jesus was expression His thought, in the other His power. In this connection we might recall the unusual miracle of cursing the fig tree that was barren--unusual because it is the only instance of Jesus' cursing an irresponsible thing. This miracle was really intended as a parable to show the disciples what would happen to the unfruitful Jewish nation. In this instance, instead of speaking the word of the parable, Jesus performed the deed to suggest spiritual truth.⁶⁴

The parables of Jesus also suggest to us Jesus' insight and understanding of the life surrounding Him, and then the advantage to which He used this. He saw analogies, comparisons, resemblances everywhere between the realm of matter and the realm of spirit. Thus there were two

⁶³This quotation from Horne describes the beauty of Jesus' parables so well that little can be added. Op. Cit., p. 88.

⁶⁴Horne, Op. Cit., p. 89.

two worlds, but they were related to each other. It would pass away, but the other would not ("Heaven and earth shall pass away, but my words shall not pass away"). "There is duality of materiality and spirituality, yet an analogical unity." Nature is a parable of Heaven. The relations of man to his world symbolize the unseen relations of God to His children.⁶⁵ To clarify this still more let us classify the parables according to the sphere from which they are taken.. What we find on this basis is something like the following:

Things

The Salt of the Earth.
The Light of the World.
The City Set on a Hill.
The Light on a Candlestick.
Things That Defile.
Things Hidden and Revealed.
The Eye as the Light of the Body.
The New Cloth on the Old Garment.
The New Wine in the Old Bottles.
The House Divided against Itself.
The Two Houses Built on Rock and Sand.
The Four Soils.
The Drag-Net.
The Hid Treasure.
The Pearl of Great Price.
The Great Supper.

Plants

The Budding Fig-Tree.
The Tree "known by its fruits."
The Barran Fig-Tree.
The Seed Growing Independently.
The Mustard Seed.
The Tares and the Wheat.
The Leaven.

Animals

The Carcass and the Eagles.
The Children's Meat and the Dogs.
The Lost Sheep.
The Sheep and the Goats.

Human Beings

The Woman Seeking the Lost Coin.
The Servants Given the Talents.

⁶⁵Ibid., p. 90.

The Servants Given the Pounds.
The Unprofitable Servants.
Children in the Market Place.
The Son Asking for a Fish or an Egg.
The Disciple and His Lord.
Blind Leaders.
The Two Masters.
The Scribe Instructed in the Kingdom.
The Thief in the Night.
The Ten Virgins.
"Physician, heal thyself."
The Whole Who Need No Physician.
No Fasting in the Bridegroom's Presence.
Counting the Cost of War or a Tower.
The Adversary in the Way.
Guests to Take the lowest Seat.
The Neighbor in Need of a Loaf.
The Widow and the Unjust Judge.
The Unmerciful Servant.
He to Whom Much and Little is Forgiven.
The Lost Son.
The Two Sons Commanded to Work.
The defiant Tenants of the Vineyard.
The Unwilling Guests.
The Eleventh-Hour Man.
The Good Samaritan.
The Pharisee and the Publican
The Foolish Rich Man.
Dives and Lazarus.
The Unrighteous Steward.
The Faithful Steward.
Servants looking for their Lord.⁶⁶

As we ponder upon such remarkable ability to draw stories from the lives and environment of the people whom He is instructing, for the purpose of presenting and illustrating spiritual truths, we may sometimes wonder whether Jesus originated all these parables, or whether He also borrowed some, or both borrowed and adapted them. We have already shown that Jesus did use the Old Testament freely (see pp. 17,18). And when we read such parables in the Old Testament as are recorded in Ezek. 20, 45-49; II Sam. 12, 1-9; 14, 1-14, et al., we can conclude that Jesus found parables in the Old Testament. But beyond all doubt He originated most of His parables of nature and of life to set forth

⁶⁶For this classification I am indebted to Horne, O. P. Cit., pp. 83-86.

the new message of the Kingdom of Heaven. Here Horne has another interesting statement, "Jesus knew three books--the Old Testament, the book of nature, and the book of life." In conclusion, I think we can safely say that Jesus found, adopted, adapted, and perfected the parable.⁶⁷

It is clear that the art of story-telling should be a part of the teacher's repertoire. And every minister of the Gospel should ever strive to bring more truths to his hearers by means of illustrations and stories, because that is the best way to keep the hearer's interest and attention, to keep his mind active, and the quickest way of reaching his heart with the truths to be taught.

Jesus' Use of Apperception

By apperception we mean the interpretation of the new in terms of the old. The familiar or old ideas which we have in mind are what we must use in understanding the new. The old modifies the new, and the new enlarges the old. These statements are a bit abstract. An illustration would be: A boy had seen and learned from his mother what a convict was, the kind that wears black and white striped clothing. He also had learned what a mule was. With these ideas in mind they visit the zoo, and the boy sees what we know as a zebra. He named it a "convict-mule." He was only interpreting the unknown in terms of the known.

So in teaching one must clearly state his views so that the hearers can easily connect them up with what he already has in mind. To fail to do so is not to be understood. To do so is to be both interesting and understood.

⁶⁷ Ibid., p. 91.

Jesus, it seems, must have had this principle in mind when He said, "He that hath ears to hear, let him hear;" "To him that hath shall be given and he shall have abundance;" "Let him that readeth understand;" "Blessed are they that hunger and thirst after righteousness, for they shall be filled;" "I came not to destroy, but to fulfil." This principle was applied in all His parables when He made use of the more familiar to interpret the less familiar.

To the woman at the well He speaks of "living water."

To those seeking a sign He refers to the "signs of the times" which they could not discern, though they could read the weather signs.

When they told Him His mother and brethren were standing without and would speak to Him, He told them who His spiritual mother and brethren and sisters were.

In justifying His disciples in plucking ears of corn on the Sabbath, He put their critics in mind of what David did and what the priests don on the Sabbath day as the basis for apperceiving what the disciples did.

He puts His synagogue hearers in Nazareth in mind of the Messianic prophecy of Isaiah as the basis for understanding Himself.

He presented Himself as "the bread of life," as "the light of the world," as the "good shepherd."

Yet He was not received. John records that He came unto His own and His own received Him not. He explains this by saying that darkness cannot understand light. "The light shineth in darkness, and the darkness apprehended it not" (John 1, 5). It was a case of failure to apperceive. The main reason was that to the Jews the expected Messiah was a temporal deliverer, while Jesus taught that His kingdom was spiritual. In vain He tried to show them that the Messiah was David's lord, and so spiritual, and not necessarily His son, and so temporal.

They could not see it so. Their mental eyes were blinded by their own prepossessions.

Jesus shows recognition of the absence of an apperceptive basis in His figurative portrayal of why His disciples, unlike John's, did not fast. The asceticism of John was not the standpoint from which to understand the festival character of the kingdom. No one tears a piece from a new garment to mend an old one. If he did, he would not only spoil the new, but the patch from the new would not match the old. Nor does anybody pour new wine into old wine-skins. If he did, the new wine would burst the skins, the wine itself would be split, and the skins be destroyed. But new wine must be put into fresh wine-skins. Nor does any one after drinking old wine wish for new; for he says, "The old is better."

In this Jesus says plainly that the Baptist is not the apperceptive basis from which to understand the Kingdom. His efforts were centered in making Himself apperceived by His countrymen for what He took Himself to be.

Let us ever be mindful of the importance of apperception, and let us observe it in our teaching. For we have a clear example in the Jewish people of the dangerous results when there is a lack of apperception.⁶⁸

Jesus' Use of the Concrete

The term "concrete" is the opposite of the term "abstract." We refer to that which appeals to the senses as being concrete, and to that which does not appeal to the senses, but only to the intellect, as being abstract. We know by experience that the sense reports, or the concrete appeals far more to children than the abstract, in fact,

⁶⁸For reference on this section see Horne, Op. Cit., pp. 111-115.

approaching their minds through the concrete is almost the only means by which one can begin teaching them. So also do we say then that the particular must come before the general, the empirical before the rational, the percept before the concept, even when instructing adults.

Did Jesus make use of the concrete in teaching the abstract? As a religious teacher His field was abstract; His audiences showed all degrees of intelligence, so how did He bring these abstract truths to the plane of their understanding?

The following is merely an illustration, not a complete list, of how Jesus used the concrete to teach the abstract:

<u>Concrete</u>	<u>Abstract</u>
"Behold the birds".....	Trust
"Consider the lilies"	Trust
"The wind bloweth"	The Spirit; Action
"This little child"	True greatness
"This poor widow"	Genuine Benevolence
"Shew me a penny"	Civic Duty
"Who is my mother?"	Spiritual Kinship
"Seest thou this woman?" . . .	True Hospitality
"Two Sparrows"	Providence
"Hairs of your head"	Providence
"Fishers of men"	Fishers of men (Personal work)
Foxes	Homelessness
Grapes and figs	Fruitful Discipleship
"What things ye have seen and heard"	Data for John's Judgment
Ox in the ditch	Humaneness
Sheep in the pit	Humaneness
Camel and needle's eye	Peril of Wealth
The cursed fig-tree	Penalty of Hypocrisy
Beam and splinter	Large and Small Faults
"The narrow way"	Difficulty of Being Good
"The strait gate"	Difficulty of being Good
"Wolves in sheeps' clothing" .	False prophets
"Children of the bride-chamber"	Festal Character of the Kingdom
"Lift up your eyes to the harvest"	Vision of Human Need
"Serpents"	Wisdom
"Doves"	Harmlessness
"Cup of cold water"	Service
"Reed shaken in the wind" . . .	One view of John
"Light of the world"	Spiritual Light

"Salt of the earth"	Christian Influence
"The candle on the candlestick" . . .	Christian Influence--Radiant Lives
"My yoke"	Meekness - Humility - Spiritual Rest
"The face of the sky"	Lack of Spiritual Discernment
"The other cheek"	Forbearance

To this list can each separate parable also be added because they all dealt with the concrete. We might even go so far as to include the miracles of Jesus, because they were a concrete manifestation of His Messiahship.

What further need we say? The one big practical principle we derive from studying Jesus' use of the concrete is this: Never try to teach the abstract without attaching it to the concrete.⁶⁹

Jesus' Use of Contrast

What do we mean by contrast in teaching? We mean placing opposites over against each other to reveal differences between members of a single group, or to exhibit the dissimilar qualities in the things compared, to emphasize their antagonism. It has a pictorial quality and so appeals to the imagination, and is likewise an aid to attention and memory. For example, when we are given a list of words, such as: good, light, true, summer, beautiful, health, spiritual, etc., with the intention of finding the corresponding opposite in each, we find that it requires very little time. We can thus see how natural and easy it is to have an association of ideas by contrast.

"As used by Jesus the contrast is not introduced primarily for artistic purposes," as Horne points out, "but for didactic purposes. "Still," he continues, "its use so heightens the effect that artists readily spread such scenes on canvas, as, say, the two men in the temple or the Last Judgment."⁷⁰

⁶⁹Cf. Horne, Op. Cit., pp. 120-125.

⁷⁰Op. Cit., p. 117.

The following are a few illustrations of Jesus' use of contrast:

1. Lesson: The Fulfilling of the Law (Matth. 5, 21, 22, et al.).

Formula of contrast: "Ye have heard that it hath been said unto you ...
but I say unto you."

2. Lesson: Sincerity in Religion (Matth. 6, 2-4).

Contrast: The hypocrites and Jesus' disciples.

These contrasts and many others introduced by the adversative "but" are found in the Sermon on the Mount.

3. Lesson: God the Common Father of All (Luke 15).

Contrasts: The one lost sheep and the ninety and nine. The one lost coin and the nine. The one lost son and the elder brother.

4. Lesson: True Obedience (Matth. 21, 23-32).

Contrast: The two sons commanded to work in the vineyard.

5. Lesson: True Treasure (Matth. 6, 19-21).

Contrast: Treasure on earth and in heaven.

6. Lesson: Watchfulness (Matth. 25, 1-13).

Contrast: Wise and foolish virgins.

7. Lesson: The Final Separation of Good and Bad (Matth. 25, 30-40).

Contrast: The sheep and the goats.

8. Lesson: The Real Neighbor (Luke 10, 25-37).

Contrast: The Priest, the Levite, and the Good Samaritan.

9. Lesson: The One Who is to be Feared (Luke 12, 4, 5).

Contrast: He who destroys the body and He who destroys both body and soul.

10. Lesson: The Unpardonable Sin (Luke 12, 10).

Contrast: Sin against Christ and sin against the Holy Ghost.

So we could go on and list any number of examples of Jesus' use of contrast, also numerous variations in His style. For example, in the parable of the Prodigal Son the contrast is, as usual, between one and one; in the parable of the Good Samaritan between one and two; in the parables of the Talents and Pounds between two and one; in the parable of the Sower between one and three kinds of soil; in the parable of the Lost Sheep between one and ninety and nine; in the parable of the Virgins between five and five; and in the portrayal of the Last Judgment between two great groups embracing all.

Horne says of Jesus' use of contrast, "Perhaps there is no phase of the method used by Jesus as a teacher that more clearly shows its esthetic quality than this of contrast. It reveals His feeling for the form of spoken discourse, as a part of one's effectiveness in presenting ideas."⁷¹ But I think that is slighting somewhat Jesus' use of imagery in general.

Let us briefly explain our statement by giving individual examples of other figures of speech that He used, such as: Simile - "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matth. 23, 37). Metaphor - "Go and say to that fox" (Herod), Luke 13, 32. Synecdoche - "I have meat (i.e., food) to eat that ye know not" (John 4, 32). This is also a metaphor. Metonymy - "I must preach the good tidings of the kingdom of God to the other cities also" (i.e., to their inhabitants), Luke 4, 43. Personification - "The wind bloweth where it listeth" (John 3, 8). Apostrophe - "Woe unto thee, Chorazin! woe unto thee, Bethsaida!" (Matth. 11, 21). Irony - "Praiseworthy indeed!" He added, "to set at nought

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Op. cit., p. 119.

God's commandments in order to observe your traditions" (Mark 7,9).

Allusion - "Destroy this temple, and in threedays I will raise it up"

(John 2, 19). Allegory - "I am the vine, ye are the branches" (John 15, 1-10).

Parable - I think the parable shows the esthetic quality of His method more than any other phase of His teaching. Hyperbole - "Ye blind guides, that strain out the gnat, and swallow the camel!" (Matth. 23, 24).⁷²

The conclusion that we might draw for ourselves is that imagery is the poetic element in prose. It adds color to what is said because it stimulates the emotion and imagination. It increases the pleasure of both listening and reading. But here we must also sense the danger of its being misunderstood, and must warn against that, as Jesus did in the words: "The words that I have spoken unto you are spirit, and are life." (John 6, 63).⁷³

Jesus' Use of Occasion

By using the occasion for teaching is meant that education must grow out of the situation, it must be vital, it must satisfy a felt need, it must solve a real problem. If that is done then the ideas gained begin to function at once. This means that education must be in immediate contact with actual living, and so not forma, not academic, nor for its own sake.⁷⁴

Truly, we must agree that Jesus was a master opportunist to seize every occasion, as it arose, to impart His truths; yes, even to create occasions for imparting truths shows His mastery in teaching. Let us show by a few illustrations that Jesus used the occasion to teach.

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See also Horne, op. cit., chap. 281

⁷³Ibid., p. 135.

⁷⁴Ibid., p. 107.

The Occasion

Its Use

Finding the traders in the Temple.	Cleansing the Temple
Nicodemus came to Him	Teaching the birth from above
The woman of Samaria drawing water.	Transforming life
The bringing of the palsied man	Spiritual and physical healing
The murmuring of the Pharisees at the disciples for plucking ears of corn on the Sabbath	Teaching the true relation of man and the Sabbath
"Seeing the multitudes"	The Sermon on the Mount
The coming of His mother and brethren	Teaching the supremacy of spiritual relationship
"Why eateth your master with publicans?"	Teaching concerning the whole and the sick
Seeing Zacchaeus in the sycamore tree	Becoming the guest of Zacchaeus and converting him.

If we would thus carefully study all of Christ's teaching situations we would without doubt come to the conclusion that all of His teaching grew out of occasions.

Is there a lesson in this for the pastors today? Although this was touched upon already when we dealt with Jesus' use of problems (pp. 78-81), let us again stress the great importance of this phase of Christian teaching; namely, that the pastor observe the occasions and use them to instruct his people, to help solve their problems, to satisfy their spiritual needs, especially in all of his pastoral work and pastoral visits. Let us learn from Jesus to use the opportunities that are given us.⁷⁵

Motivation in Jesus' Teaching

Motivation, we may say is the psychology applied to gain the attention and interest of the hearer which will result in expression. By a "motive" we mean that which moves us to act ~~in~~ or tends to do so.

⁷⁵For the outline on which this section is based see Horne, op. cit., chap. 13.

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This may either be the antecedent reason (sensation or feeling) or the consequent purpose (the chosen end to be attained) of an act. For example: A student answers the telephone on his floor in the dormitory. The antecedent reason for answering the phone may be the wonderment whether the call is for himself. The consequent purpose may be to fulfil his obligation as an occupant of that floor.

Now, the instructor is concerned about the motivation because he gets no action from his pupils without first awakening motives. And some motives are more effective and some more desirable than others. Among the effective motives are the avoidance of pain, the securing of pleasure; while among the desirable motives are doing right for right's sake, securing common welfare, and the like.

The various motives which move men to action are so numerous that Horne suggests the following classification:

- (1) Egoistic, acts performed exclusively to benefit self.
- (2) Egoistic-altruistic, acts performed mainly to benefit self and partly others.
- (3) Egoistic-altruistic, acts performed partly to benefit self and mainly others.
- (4) Altruistic, acts performed exclusively for the benefit of others.⁷⁶

Now let us study some of Jesus' teachings to see first to what motive Jesus appealed, and then how this motive may be classified.

<u>Jesus' Teaching</u>	<u>Motive</u>
The Wise and the Foolish Man (Matth. 7, 24-27)	Effective - Egoistic
Results of Belief and Unbelief (John 3, 16)	Effective - Egoistic
The Sheep and the Goats on Judgment (Matth. 25, 31-46).	Effective - Egoistic
Seeking the Kingdom of God first (Matth. 6, 33)	Effective - Egoistic

⁷⁶Op. cit., p. 151.

"What then shall we have?" (Mark 10, 28-31)	Effective - <u>Egoistic</u> -altruistic
True Greatness (Matth. 20, 21-28)	Desirable - Altruistic
Cross-Bearing (Matth. 16, 24-27)	Desirable - <u>Egoistic</u> -altruistic
The Call of Nathanael (John 1, 47-51)	Effective - Egoistic
The Conversation with the Samaritan Woman (John 4, 4-38)	Effective - <u>Egoistic</u> -altruistic
"Fishers of Men" (Mark 1, 16-18)	Desirable - Altruistic
Idle Words (Matth. 12, 36-37)	Effective - Egoistic
The Unpardonable Sin (Mark 3, 28-29)	Effective - Egoistic

In view of the above illustrations from Jesus' teachings I have drawn my own conclusions thus: The motive to which the pastor ought to appeal in trying to convert a person, to make a him a Christian, is that of the effective type for egoistic purposes, because Christianity itself is a personal matter. But for the expression of Christianity the pastor ought to appeal to the desirable motive for altruistic purposes. That is then the fruit of faith governed by the law of Christian love.

The latter should be the motive for the pastor's entire life's work. This conclusion I drew from the motives by which Jesus Himself was animated. (Here, of course, we must take into consideration that every pastor's primary concern in life is his own salvation, something with which Jesus Himself did not have to be concerned; but, nevertheless, the motives by which He was animated may still be applied to every pastor with regard to his work). Jesus' motives are shown in such passages as Mark 1, 38: "Let us go into the next town, that I may preach there also: for therefore came I forth," (also Luke 4, 43). John 15, 13: "Greater love hath no man than this, that a man lay down his life for his friends." John 18, 37: "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth."

Our summary then is, to bring a person to faith we ought to appeal

to the effective and egoistic motives; and after a person has come to faith we ought to appeal to the desirable and altruistic motives. This whole study of proper motivation in christian teaching, then, in the final analysis, amounts to the proper distinction between Law and Gospel.⁷⁷

Impression and Expression

Modern educators have greatly stressed the fact that no thorough impression will be without expression. Professor James said: "No reception without reaction, no impression without correlative expression."⁷⁸

Jesus observed this throughout His teaching. He used all methods of impression, but they were merely to serve as a means to expression as an end. In other words, Jesus was not an idealist, one who merely tried to communicate ideas and get a system of thought accepted; but He was rather a pragmatist, one who wants to secure expression and develop a certain type of conduct.

When we read the gospels we find that He demanded expression, He gave His learners something to do. This becomes quite evident in such expressions as: "Come and follow me," "Go and sell," "Preach," "Watch and pray," "Stretch forth thy hand," "Come down," "Feed my sheep," "Arise, take up thy bed," and many more. But we note with all these that Jesus did not expect expression without first giving an impression, a cause for the effect.

When we consider the commands of Christ we find that they were either preceded or succeeded by the purpose for the action; e.g., when Christ told the rich young ruler to sell all and follow Him, He immediately followed with the purpose, that he might have treasure in heaven.

⁷⁷For the outline on which most of this section was based see Horne, op. cit., chap. 21. Also see Koehler, A Christian Pedagogy, pp. 63.64.

⁷⁸Talks to Teachers, p. 33.

When Christ commanded His disciples to watch and pray He immediately gave them the reason for the command, the impression, that they will not be led into temptation. He gavethe impression, but then He also expected expression.

In the other commands, such as: "Stretch forth thy hand," "Arise, take up thy bed and walk," etc., He demonstrated the purpose of His command through miracles. Here, of course, we must again take into consideration that He was the Son of God and for that reason could give commands and demandexpression without giving a certain previous impression, because the people were impressed with the authority with which He spoke so that they felt obliged to do anything that He commanded.

The clearest conception of this phase of His teaching I think we can get from citing a few of His quotations:

"If any man will do His will, he shall know of the doctrine" (John 7,17).

"If ye know these things, blessed are ye if ye do them" (John 13, 17).

"By their fruits ye shall know them" (Matth. 7,20).

"Not every one that saith unto me, Lord, Lord; ... but he that doeth them, shall be likened unto a wise man" (Matth. 7, 24).

"Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me" (Matth. 25, 40).

"He that doeth the truth cometh to the light" (John 3, 21).

What conclusion may we draw? I would say that Jesus cared more for expression than for impression. He used impression as a means to expression which was the end that He wished to achieve. He cared more for what men did than for what they thought or how they felt. But He still never demanded any deeds without a previous impression or indoctrination.

What is the practical value of this with respect to our work as ministers today? We can not expect to receive any expression of faith

from our laymen if they have not first received the impression, i.e., been instructed. We can not expect a christian life from them if they are not first shown the reason for it. For that reason the pastor should sometimes also check up on himself, when he finds the lack of true christian spirit among his members, to see whether he is giving them the proper impression so that he can truly expect the expression of christian faith and of a christian life.

As a concluding thought we cannot urge all who work in the field of pedagogy strongly enough to study the methods of Jesus and learn from Him who was perfect. He may often wonder why the histories of education, like the inn at Bethlehem, have "no room" for Him? Horne says that it is not through the failure to sense the significance of Jesus as a teacher among the teachers of the world. This failure, he thinks, may in part be due to the obscuring of the historic figure of Jesus as teacher by theological interpretations, and the real difficulty of discovering and presenting the great Prophet-Teacher of Nazareth. And also those who are interested in education have not known about Jesus, and those interested in Jesus have not known about education.⁷⁹

Let us not feel that Jesus as a teacher should be only heard, not studied. There is so much to be learned from Jesus' methods as we find them in the gospels that volumes could be written. In our brief presentation we merely attempted to give a summary which might serve as a guide by which to continue the work.⁸⁰

⁷⁹Horne, op. cit., p. 197.

⁸⁰For the outline for the last chapter see Horne, op. cit., pp. 170-176.

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